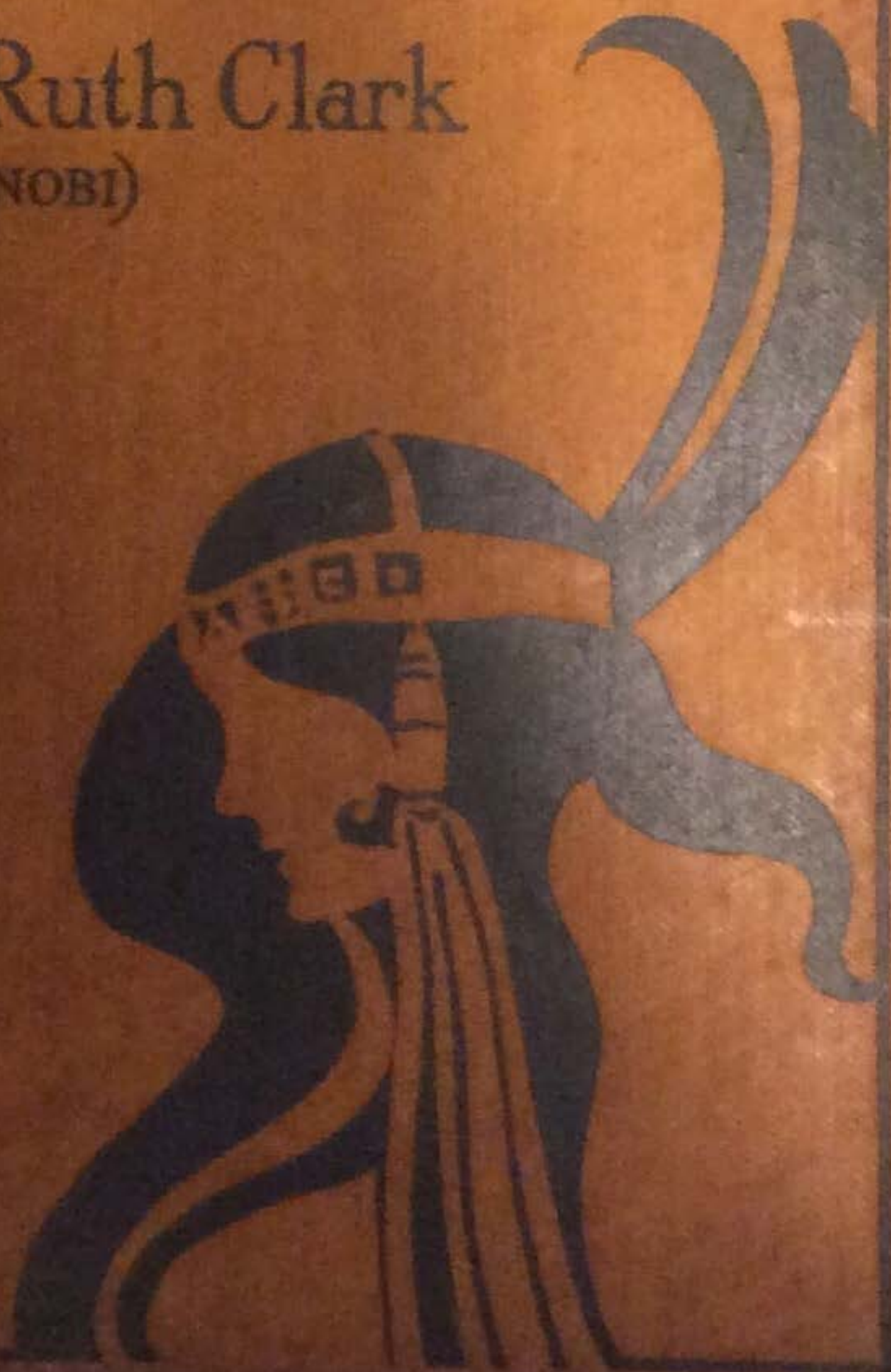


CAMP FIRE TRAINING for GIRLS

by Ruth Clark
(MINOBI)



FOREWORD

By LADY BADEN-POWELL, CHIEF GUIDE

IN this little book Miss Ruth Clark has struck a note of special interest and value to all girls and also to those who are working with them and for them.

The practice of real woodcraft and campcraft has often not fully been made use of, and yet if these subjects are brought within our reach in a practical form we cannot fail to enjoy and benefit by their study.

These subjects are so especially helpful when used to supplement the teaching of handcraft and health, and they open up vast fields for the development of character, imagination, initiative and all forms of self-reliance.

Many good ways and means in which to carry out the practical teaching of all these attributes are clearly and gracefully put forward in these pages, and I would commend the adoption of them by my fellow-workers in the Girl Guide Movement, and others who are eagerly looking for a method of bringing fresh ideas and brightness into the lives of the girls of our country.

OLAVE BADEN-POWELL.

CAMP FIRE TRAINING FOR GIRLS

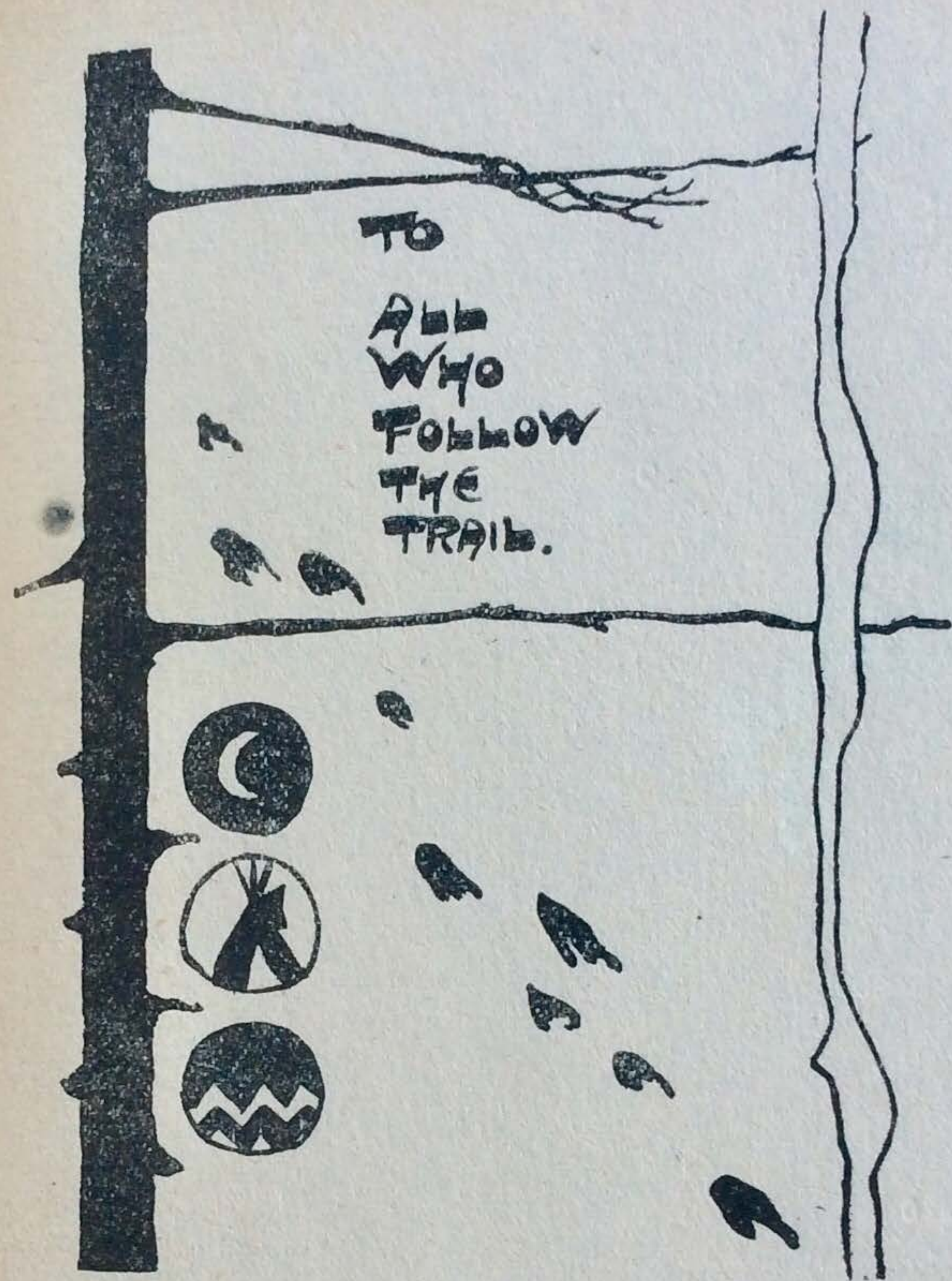
WRITTEN AND ILLUSTRATED BY
RUTH CLARK
"MINOBI"

WITH A FOREWORD BY
LADY BADEN-POWELL
CHIEF GUIDE

AND AN INTRODUCTION BY
"WHITE FOX"



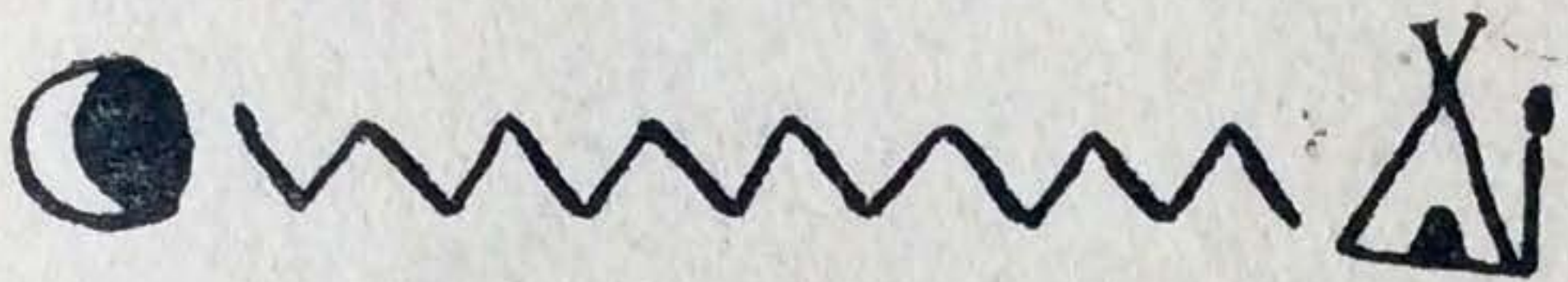
London
C. Arthur Pearson, Ltd.
Henrietta Street
1919



TO
ALL
WHO
FOLLOW
THE
TRAIL.

Away, away, from men and towns,
To the wild woods and the downs—

Shelley.



INTRODUCTION

By "WHITE FOX"

ALAS ! What has happened to us ?

The moon still ripples in the river, the wind still sings a night-song through the tree-tops, and children still sail their leaf-boats in the puddles by the wayside. But—what has happened to us ?

The sun still rises and sets in prism-colours . . . achingly beautiful.

The summer sunshine is still trying to kiss your naked limbs. Where are you ?

In the springtime the Bursting of the Bud still calls to you, when the catkins dangle yellow-powdered pollen all along the hedges. Have you forgotten ?—so soon.

When the buttercups flood the meadow-lands in sheets of yellow-gold, and the dragon-flies loop and nose-dive over the still reflections of the tassel-topped sedges—where are you ? When the baby-frogs hop and jump, when the field-mouse babies open their eyes, when the little naked thrush-fledglings break their egg-shells and gape and gape for worms . . . is there no thrill for you ?—no answering throb in your mother-heart ? . . . Have you lost it, so soon ?

Can you look up to the spangled star-designs in the velvet night-time sky and feel no kinship ?

Does the pungent whiff of wood-smoke leave you longing for the Cinema ? Has the magic of it all faded for you . . . for you, little mother-of-the-world ?

Not in your drawing-rooms with their trumpery knick-knacks and china-cabinets : not in your best parlours with

the paper fans and the spotted dogs : not in your stuffy bedrooms : not in your poor slum tenements and your city streets glittering with lights and howling with machine-noises : not in your heated theatres and your darksome Picture Palaces—not there, not there shall you find what you are looking for. It is not there. The Great Mystery of Nature calls to you, silently, silently—"Come out of it ! Come out—before it is too late—before you have lost it—your Youth, your supple limbs, and the child-light of joy in your eyes—come out !"

Are you deaf ? Has the hooting and the clattering and the shunting of machines deafened you, little mother-of-the-world ? Can you not hear . . . the call—the call of the Great Outdoors : the call of the Cradle of the Race ?

Not to the Grown-up World—not to them, for they have forgotten—but to you who are still young, you who will seek Life, and Love, and Health, in a Wilderness of Bricks and Mortar ; to you goes forth the Call.

Rise up, Little Ones—for you have greater power because you have not yet lost the priceless Pearl of Youth.

In you—the Child—there is hope, our only hope. Stretch out your limbs in the sunlight as a young dragon-fly stretches her wings after leaving the grey sheath in which she evolved.

Grow strong in the Open Air.

Follow the Outdoor Trail—the Trail that is always new. And remember—some day, Beloved, you will have children of your own. How shall it be if their Mother be weak and feeble and run down ? Is that good ? How shall it be if she brings them up to love the false glare and the sham respectability of cities and the enfeebling drawing-room existence with its stiff afternoon-calls and its "Hush !—we-don't-mention-such-things-in-Polite-Society" ? Is that good, think you ?

Break away—while there is yet time, for upon *you* lies the task of building the Men of the Future.

In this book, written by "Minobi," the Gladheart, you shall read of Sign, Symbol, Ceremony, and the Great Camp-fire Trail of Life. You shall read herein those things which are not taught in your school, or in your factory, or your

office, or your club ; things which are vital and beautiful and strong and tender and Alive with Life. Things which are unknown in the Underground Railway, and the buses, and the trams, and the telephone boxes, and the shops, and the factories . . . things which are not to be neglected or set aside without paying the penalty—and the penalty is Death, slow Deteriorating Death ; Death which is worse than the Death which kills—the Living Death of those who have lost the Spirit of Life Itself.

You may not despise those who have Lost It—pity them with your whole heart—but *you* must keep what they have lost, that you may hand it on to your children, and their children's children after them.

I tell you, little mother-of-the-world, that unless you keep your body and mind supple and clean and strong and free we shall die a Living Death ; we shall sink into a state of weakness and slackness—even as the great civilisations of the past—and we shall perish, slowly, slowly but surely.

This Camp Fire Training is not an organisation or a society—it is a Teaching, a Philosophy of Life—of Life Itself—of Living Protoplasm, and whoso ignores or neglects Life is already dying, dying . . . slowly.

The girl who has never pitched her tent on the Hard Old Earth and slept the perfect sleep of the nomad “ under the wide and starry sky ”—has missed it, has missed Health, and Joy, and part of Life.

The girl who has never cooked her evening meal by the roadside fire and watched the rebirth of the old star-patterns in the peacock-sky—she has lost so much, so much.

The girl who has never seen the furry fox-cubs playing by the cave in the sand-pit like kittens ; has never seen the rabbit-babies nibbling outside the warren ; has never watched the squirrel-children learning how to climb the tree-trunks—what a world she has missed ! The best of Life she does not know.

And nothing—nothing on earth can ever make up for this loss. Money can never buy it. The “ educational film ” on the Cinema can never supply it—the gramophone can never record it, no actor can act it, no artist can paint it, no writer can set it down upon paper.

But every child knows it—because every child is *part* of it.

Alas ! what has happened to us ?

As a nation we have Grown Up ! We have lost the spark of Youth, lost the joy of living.

No longer do we feel “How good to be alive !” Only the dreary thought comes to us, “Work !—I must work—for money. . . .”

But—we pay the penalty, Little One—we pay the price. Shall it always be thus ? Is this what you wish for *your* children ? Civilised slavery—bound, fast bound to the Wheel of Machinery—for ever ?

Nature will not be cheated by Man. In the end Nature, the Great Mystery of Life, “gets her own back.”

Who goes against the Laws of Nature digs his own grave—and the grave of his children.

All the Bad Teeth, all the Dim Eyesight, all the Flat Feet, all the Hollow Chests, all the Puffing and Blowing, all the Feebleness and Fagged-out Nerves—all this decay which we see every minute is Nature taking her price for all the Comfort and Luxury which we have invented and of which we are so proud.

Under our modern conditions—with all the bustle and scramble, with all our intelligence and inventive power—“it was more dangerous to be a baby in England than a soldier in France.” That is Nature paying us back with Disease and Death because we have turned our backs upon her.

If it goes on—what will happen ?

But it will not go on—for some of you, little mothers-of-the-world, have seen the Way ; you have hit the Trail of the Camp Fire, the Trail of Health, and Love and Work—good, hard, clean primitive Work in the Open Air.

To you we look for the Man Scout of To-morrow who shall be strong of limb, and kind and honest, and supple-minded.

Whoever you are, factory-hand, school-girl, office-girl, or drawing-room-girl—you can follow the Trail.

If you belong to a Girls' Club or Friendly Society you can, if you will, bring the whiff of the Camp Fire into it.

If you are a Girl Guide it is what you have been looking for—the Outdoor Trail close to Nature with all its Woodcraft Lore and its hardy, healthy Campcraft.

If you are “grown-up” and if you are “interested in young people” (save the phrase) you can, and ought, to bring into the lives of the girls you instruct the Teaching of the Camp Fire Girls.

If you are an “educationalist” (save us from them!) you will recognise at once the value of such a Teaching, and its bearing upon the future of our race, for this is Living Eugenics not divorced from Colour, Sound, Shape, and Love.

It is not a “rival organisation”—but you who are working in existing movements and organisations cannot afford to ignore it—for the Teaching of the Camp Fire will live when organisations have crumbled, because this Camp Fire Training is based upon the Laws of Nature.

Nature may sweep *us* aside—but we cannot sweep Nature aside.

Peace to you, and Good Camping.

JOHN HARGRAVE.

TO THE CAMP FIRE GIRL GUIDES

Turn your undying face,
To where the future, greater than all the past,
Is swiftly, surely preparing for you.

Walt Whitman.

"MINOBI" of the Glad Heart speaks to the girls of Great Britain—Greeting! In this little book, which has been written in the hope that you who read may find herein some words of wisdom—the value of Sign and Symbol, Colour and Picturesque Ceremony is suggested.

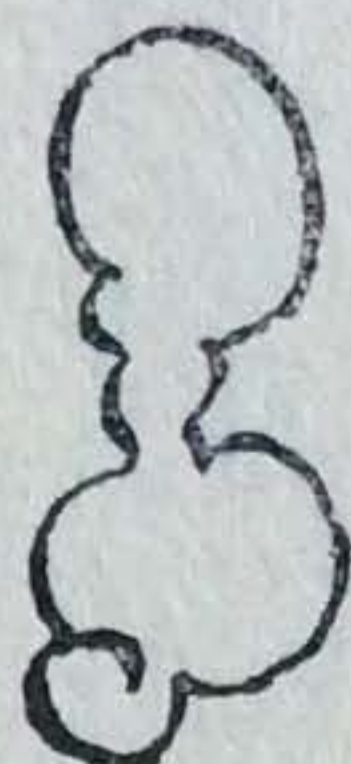
Not only do we of the Camp Fire Trail undergo this primitive training in order to become healthy, strong and self-reliant, but also that we may realise that which many have forgotten—how much we owe to Mother Nature.

For years I had realised that there was only one thing which would satisfy me—to camp out and learn the art of Woodcraft on the Outdoor Trail.

At first I camped out on the little lawn at the back of the house, just a few square feet of grass. Here I pitched an Indian type Teepee which I had made myself, lit my camp fire and did my own cooking.

At that time I attended some Scouting Lectures and Woodcraft demonstrations by Mr. Hargrave ("White Fox"). I was fearfully interested in all that we did—chiefly tracking and scouting games.

There was but one thing to do—to start a Tribe of Camp Fire Girls in England and to live as much as possible



in the open air. So it came to pass that eight girls formed the Swallow Tribe, and by degrees we increased our numbers.

We learn all that "squaws" should know. We pow-wow round the Council Fire in the evening, keep our Tribal Log Book, earn our Camp Fire Names and Honours and, above all, we follow the Outdoor Trail.

It is possible to do all these things alone, but it is, as a rule, not enough; there must be at the back of it all the feeling of belonging to a Tribe or Nation.

A citizen who cuts himself off from the rest of the world is no good—he is no longer of use to the community, though he himself may be learned and good.

Therefore, it is better to belong to a Tribe rather than do all these things alone.

But there is no Tribe formed, you may protest. Therein lies your opportunity—start one. You will find the girls keen enough about it and ready to join up as a rule; all they lack is opportunity. If you already belong to a Girl Guide Company you should do your best to encourage your fellow-members to adopt the Camp Fire Training. It is of no use to you or anyone else if you merely look on and think that it is very nice for others. It is no good *talking* about things; you must do them yourself, and *now* is the time.

"Never put off till to-morrow that which can be done to-day."

"But what's it all for?" says the man in the street.

Because they do not know what it is all for people may be inclined to scoff at the Camp Fire Life as merely a fantastic game. This training for girls is vastly important to the Nation.

We do not want a separate organisation as unity and co-operation is so important, and this Camp Fire system is just a further tool put into the hands of those who have the welfare of girls at heart. Most of our Girl Guide Captains are quite ready to introduce Camp Fire Training and to regain the Woodcraft Spirit; they only want to know *how*.

This Camp Fire Training sets out to make strong, healthy women with strong, healthy characters.

To have calm, deliberate women ready for any emergency is what the Empire requires. They will be the mothers of the future generation, and if they themselves have not balanced minds and healthful bodies how can they be expected to train their children in the right way?

It is not merely a physical training, but a mental and moral training as well.

Mr. Hargrave, in his book *The Great War Brings It Home*, has outlined a complete training for the boy from Birth to Death upon the Primitive Tribal System.

He lays particular emphasis upon the fact that unless the *girls* of our race train themselves upon more Spartan lines in order to fit themselves to be the Mothers of the New Race of Hardy Outdoor Folk there is no hope for improvement, and the degeneration which, he points out, is everywhere to be found in our present civilisation, will take its course slowly but surely, and we shall find ourselves "a medically rejected nation." He declares also that from a psychological point of view the training of the girls *must not be the same as the boys*—and in this respect so many existing girls' clubs and organisations are running on the wrong lines, and in the end are doomed to failure.

We must not forget the words of Ernest Thompson Seton when speaking of the training of girls: "Remember this, a girl is *not* a boy in skirts."

Let us take the best out of everything—let us not be afraid to take different races as examples of different methods.

For instance, as a model for calm thought and meditation the Hindoo is not to be beaten.

By copying his position and training the mind in the same way, the mind will become calm and indifferent and alert, so that it can be relied upon under any difficulty. As an example of physical endurance the Red Indian cannot be surpassed. The womenfolk (squaws) were trained from their earliest childhood to become hardy, and lived almost entirely out in the open.

As far as moral training is concerned, we of the Camp

Fire Trail never preach at any one. It is not the actual saying which has the effect. For example, just to say "Thou shalt not steal" is in itself not enough. The young mind must be trained to realise that such a thing is "taboo," i.e. it is not done. Sometimes saying "You must not do such a thing" only suggests to the child that it might be done, but if the child is shown by example from the very first what is right it will not do otherwise. Always appeal to the reason, otherwise all individuality is lost, the result being that there are thousands of people in the world all in the same rut with no ideas of their own, taking everything for granted and never questioning if "all is well with the world." It is not their fault; it is because all their individuality has been squashed by an unnatural life.

Without a certain amount of criticism we get no further. People must not be afraid to say what they think and to do that which they know to be right.

It is to help one another on the Trail of Life if for no other reason that we should train ourselves now to make it easier for the future generation.

To become efficient squaws; to be strong and healthy in body and mind, that should be our object. To learn the importance of fitting ourselves for the future, to counteract the general tendency of our modern civilisation—to become tame and "over comfortable," to realise the beauty of life and not to be afraid of Solitude and Silence.

To understand what are the bare necessities of life, and to know that we can live without all the artificial props of mechanical civilisation—armchairs, antimacassars, lace curtains, knick-knacks and drawing-room "what-nots" of every description. To know that all these things with which we have cluttered our lives are *not* essentials.

To live a hardy outdoor existence close to the good Old Earth; these and a thousand other points which are connected with the Open Air Life for girls will be dwelt upon more fully in the following pages.

Above all, it is hoped that the Girls of Great Britain who take up this Camp Fire Training may fully grasp the underlying philosophy:—

That the Great Mystery pervades us all.

That we are part of the Unknown Power.

That when civilisations reach their zenith, and show signs of decay, there is nothing else to which we can turn for regeneration and new life except the Outdoor World of Nature.

That when all else fails there is always "Sun, Moon and Stars, Brother—likewise the Wind on the Heath."

Can you not sniff the scent of wood-smoke?

Has the Magic Flame of the Camp Fire no lure for you?

Whoso follows the Camp Fire Trail must throw off convention and all the artificial rubbish with which we have hidden ourselves from the Mud, Wind, Rain and Sunshine.

Do you follow this Trail?

Hump your Pack—and come with me to the "camps of proved desire and known delight."

"MINOBI."

Given at the Sign of the Camp Fire,

HAVENHOLME,

KING'S LANGLEY, HERTS.

THE CAMP FIRE GIRL

Where the white clouds go sailing by
Into the deep blue seas of sky ;
Let me go free—with eyes to see
This boundless world before I die.

Where the grey willows weep and sigh,
Let me pitch my tent and lie ;
Give me to roam, and make my home,
Beneath the star-beglittered sky.

O God of Nature, let me be
A part of Thy Great Mystery ;
Supple and strong—and this my song,
To know that this is good for me.

J. H.

THE LAW of the CAMP FIRE.

Strive to grow strong like the pine;
Keep yourself supple and clean;
Learn from the Great Book of Nature;
Be Happy and Healthy and Keen;
Work when theres work to be done;
Be helpful to all those in need;
Be faithful and true to your word,
And pure in thought, word deed.



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WHAT IS A CAMP FIRE GIRL?

I. What is a Camp Fire Girl?—II. Why the Fire?—
III. The Sign.



I. WHAT IS A CAMP FIRE GIRL?

THE Camp Fire Girl is the Outdoor Girl. This does not mean that she is "man-nish," but that she stands for Health, Strength and Picturesqueness.

She follows the Camp Fire Trail because it is the Trail of Health, Love and Energy.

She does not copy the Boy Scouts; they are training to be men, and she is not a "man-woman"; she is training to be a woman.

Her aim is to live a perfectly natural and healthy life. To sleep out, whenever possible, with no roof between her and the starlit sky. To make her body supple by rhythmic dancing and physical exercise. To learn the law of the Woods from the Book of Nature.

The Camp-Fire Girl. She enjoys doing things in the open air, and is not afraid of the Sun, Rain, Wind, or Frost.

She can cook her own food, make and pitch her own tent, fetch her own water and light her own fire.

She is not afraid of Solitude and Silence, and she realises the power of Meditation.

And because she knows the beauty of life she keeps herself clean in body and mind.

She belongs to the Camp Fire Totem and keeps its law.

II. WHY THE FIRE ?

The Camp Fire is the "totem" of all Camp Fire Girls—it is their Symbol.

The Fire is our totem because it has always been the centre of the "home."

Round the Fire from earliest times man has discussed the problems of life, round the fire the older members taught the youths wisdom.

The squaw did all her cooking on the fire.

Fire is the great purifier.

What is a camp without a Fire ? It is no camp at all.

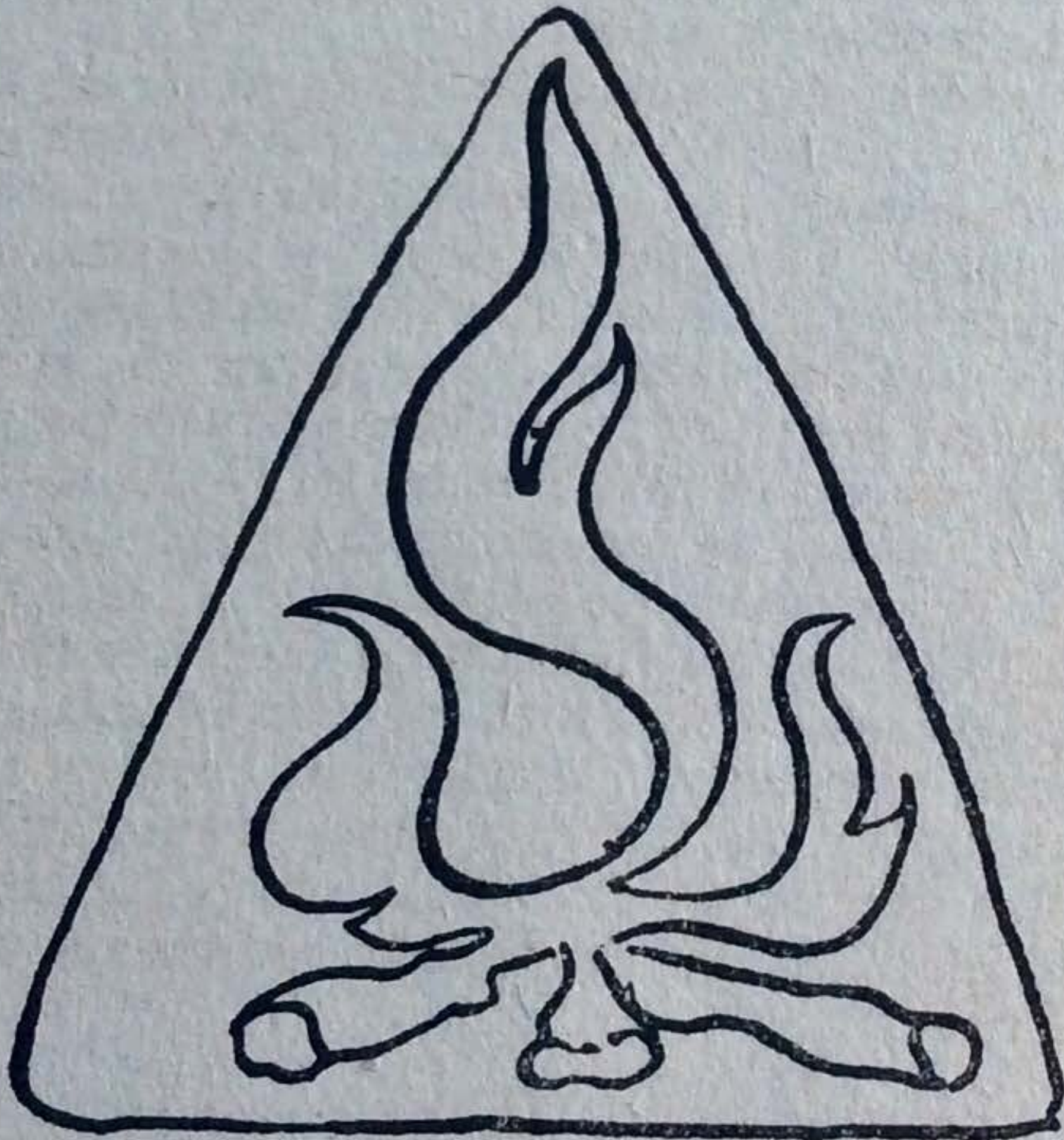
The sign used among the Camp Fire Girls is the same as that used by the Girl Guides—"three fingers," representing the three tongues of the Flame for Work, Health and Love. This is not in any way a military salute ; it is merely a sign of sisterhood to show that we are all on the same Trail.

III. THE SIGN OF THE CAMP FIRE

The Sign is worn by Camp Fire Girls who have :

1. Belonged to a Tribe for at least two months.
2. Been named at the Council Fire.
3. Made a Ceremonial Costume and Headband.
4. Won at least six honours.
5. Spoken or performed in some way at the Council Fire.

The Sign is made by the girl herself. It is made on dark blue material, the flame is marked in bright orange and the logs in brown. The illustration shows it in full size ; it is worn on the left breast.



The Sign.

LOG II

HOW TO FORM A TRIBE

- I. How to form a Tribe—II. The Work of the Council—
III. The Council Ground—IV. The Council Fire.

I. HOW TO FORM A TRIBE

START with a few girls, not more than eight, and let those become efficient before enrolling any more, otherwise there will be hopeless confusion.

This, of course, only applies to Tribes which are newly formed, and we strongly recommend that all such newly formed Tribes should at once become registered as a Girl Guide Company. This may be done by applying to the District Guide Commissioner or to the Secretary of your Local Girl Guide Association. In this case the members of the Tribe will wear their own Camp Costume (see p. 35), and will don the Girl Guide uniform for Guide Rallies or Parades. It is well to remember that this Camp Fire Training is being introduced into existing organisations such as Girls' Clubs, Girls' Institutions, Girls' Life Brigades, Girl Guide Companies, etc., with the greatest success.

In the case of existing organisations there is already some form of discipline, but in a newly formed Tribe it is essential that the first girls should have had sufficient training to be able to help the tenderfoots when new members are admitted.

II. THE WORK OF THE COUNCIL

It is necessary to have a governing body composed of certain members of the Tribe, so we form a Camp Fire Council.

This Council, with the help of the Chief, decides all matters of importance, and discusses the affairs of the Tribe generally.

Each member of the Council has a special office, and it is considered a great honour to be in the Council.

If members of the Tribe "pair off" naturally there is no reason why they should not work together, and it is a mistake if the Chief does not encourage them to do so. The members of the Council and their special work is given below :—

1. *The Firemaker*

Her duty is to light the Council Fire according to the Ceremony on pp. 39-40, and to keep it burning brightly during the meeting. She is responsible for getting sufficient firewood, and must always have ready a supply for an emergency meeting.

2. *The Totem Bearer*

This office is considered a great privilege, as the Tribal Totem is revered by the whole Tribe. It is the duty of the Totem Bearer to keep the Tribal Totem in good repair. She must carry the Totem from the stationary position in camp to the Council Ground before every Council Fire Meeting.

When the whole Tribe is on the trail the Totem Bearer leads the way carrying the Totem Pole.

3. *The Log Book Keeper*

The record of the doings of the Tribe is kept by the girl holding this office. The Log Book must be made by her, and all records should be illustrated. At each Council Fire Meeting she must read the Log Book.

4. *The Teller of Tales*

The holder of this office must be ready at any time when called upon by the Chief to tell some story which is of some use to the Tribe. The stories need not be original, and she should have a notebook in which to jot down any good Camp Fire Yarns.

Every Teller of Tales should tell the following stories :—

Stories from the *Arabian Nights*.

Stories of the Knights of the Round Table.

Stories from Kipling's *Just So Stories* and the *Jungle Book*,

Stories from Jack London.

Stories from Ernest Thompson Seton's books.



5. *The Tomtom Beater*

The Tomtom Beater beats the tomtom in accompaniment to the Camp Fire Dances and also in Camp at Sundown every evening for five minutes. She also summons the Tribe at a Council Fire Meeting.

6. *The Herald*

The Herald is responsible for informing the Tribe of a Council Fire Meeting. She reads from a Birch Bark Roll the programme at a Council Fire Meeting, giving out each item before it is performed.

Whilst in Camp she must find out from the Chief if there is any message to be conveyed to the Tribe.

7. *The Pathfinder*

When tracking the Pathfinder leads the way. She must have a good "bump of location" and be able to find her way by night and day. She is responsible for the Tribe on an expedition, and the blame falls on her if the Tribe loses its way, as on these expeditions she is its leader,

III. THE COUNCIL GROUND

In all Camps a piece of ground should be selected for the Council Fire Meetings ; this ground is known as the Council Ground.

This ground will not be used for any other purpose.

The Council Fire occupies the centre of it, and on no account must this fire be used for cooking or signalling.

If possible, seats should be provided for the Council ; these are quite easily made out of logs.

The Tribe squats in a circle with the Fire as centre.

The Tribal Totem must be moved from the centre of the camping ground, its stationary position, and placed behind the Chief.

Members of the Council will bring their own private totem poles to the Council Fire Meeting.

IV. THE COUNCIL FIRE

Whose hand above this flame is lifted
Shall be with magic touch engifted.

The time of a Council Fire Meeting is announced to the Tribe by the Herald or Chief.

The Chief and members of the Council are the first to arrive on the Council Ground ; they should sit in a semi-circle facing the Tribal Seats. The Chief takes the centre seat. The Firemaker sits near the Fire in the centre of the Circle.

The Fire Lighting Ceremony is then performed as given on pp. 39-40. When the Fire is burning brightly the Tomtom Beater summons the Tribe, with slow monotonous beating of the Tomtom.

The Tribe being seated, the Chief opens the Meeting telling of the object of the Meeting.

The Log Book Keeper then reads her record. After this follow any of the particular Ceremonies for which there may be need, such as the awarding of names and honours.

The programme that follows is optional and may include : Songs, dances, stories, games, etc.

Some instructive discourse may be given by the Chief of another Tribe who has been invited to the Council Fire.

LOG III

CAMP FIRE COSTUME

I. Camp Costume—II. Ceremonial Costume—III. The Headband—IV. Moccasins.

I. CAMP COSTUME OF THE CAMP FIRE GIRLS

THE Costume of the Camp Fire Girls is very simple and cheap. It consists of a loose smock worn over a skirt, and every girl should make her own.

Each Tribe may choose their own colour, but as it is desired that those colours may tone well together I have a selection of different colours in the particular shades that should be worn. It should be picturesque and not too dark or dowdy.

The smock and skirt should be made of casement cloth or some other similar material; a leather belt keeps the smock in place. The belt is made by the girls. Sheepskin is the cheapest leather and very good for the purpose; the belt can be fringed or ornamented in any way by each girl. Let them be original. The hat worn should be of rush or felt.

My own Tribe wear a green smock and skirt and a green rush hat, which is turned up on the left-hand side where the name totem of the girl is painted on leather; there is also a narrow band of leather round the hat.

Brown shoes and stockings are worn if possible. Boots are not good, as they tend to weaken the ankles.

No staves are carried except on long hikes (tramps or walks), when a rough stick may be used.

Haversacks are only worn when in use.

The whole costume is designed for freedom, comfort and picturesqueness. It is the most suitable garb for camp life.

The smock is a great improvement on a blouse because it is much neater.

II. CEREMONIAL COSTUME

The Ceremonial Costume is only worn by the Camp Fire Girls during a Council Fire Meeting. The costume consists of a dress which is ornamented with leather and beads, a headband of leather about 2" wide, on which are sewn the squares of wampum representing honours and the private name totem. Moccasins are worn, because they are the most picturesque and comfortable footgear. The dress is never really finished, because it is always possible to make it look better by adding more leather fringe, more beads or another piece of wampum. Each girl will design her own dress and each one should be quite different.

Here again the colour of the costume may be settled by the different Tribes.

My own Tribe wear brown casement cloth Ceremonial Dresses. These only cost about 2s. without any trimming. I do not think it is possible to have anything much cheaper.

The cheapest leather is sheepskin, and it is very strong.

III. THE HEADBAND

The leather headband worn with the Ceremonial Dress is the "squaw's war-bonnet." Instead of the feathers of the Indian Chief, wampum symbols are worn, and these are made to pattern, see p. 99.

Sometimes the private name totem of the girl which is worn in the front of the headband is too difficult to weave in wampum, especially when the totem is an animal, in which case it is a good thing to cut the totem out of wood. This can be painted the right colour and stuck on the headband. No shading should be used in painting totems—flat colour is much more effective. Beads on each side of the headband give it more colour and look picturesque.

Sew narrow strips of leather from one side of the headband to the other and from back to front. This keeps the headband in position and prevents it from slipping too far over the forehead when it has become heavy with wampum.

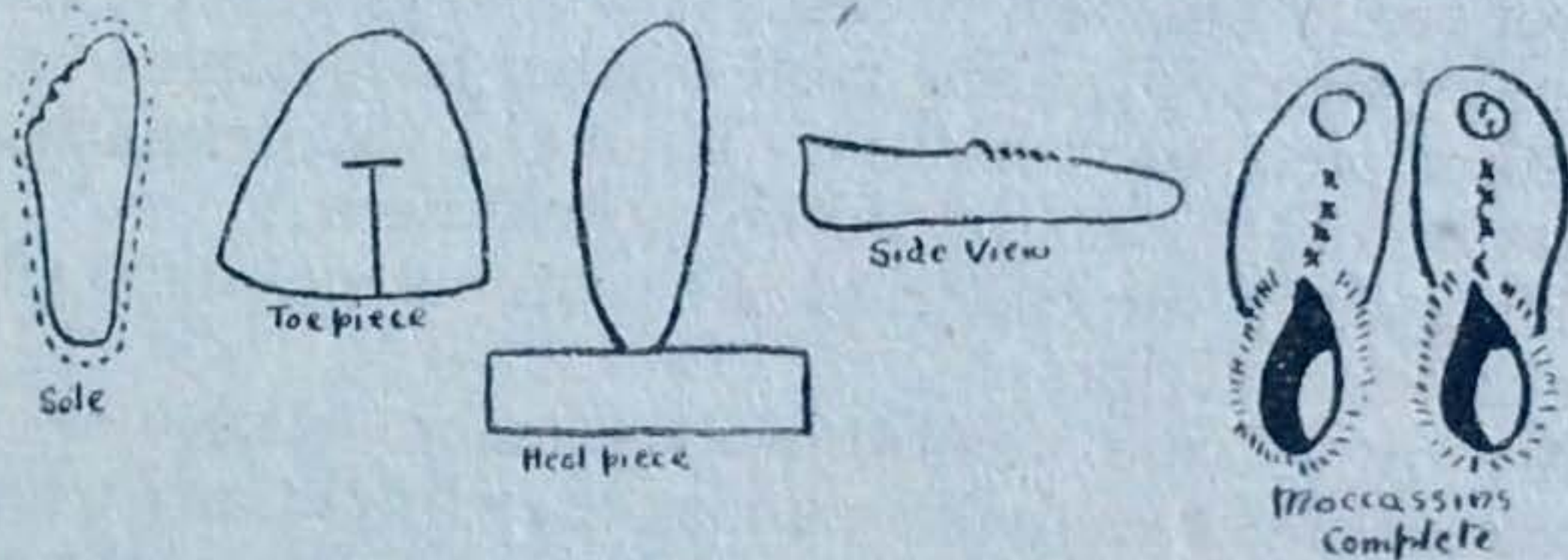
The headband can be seen clearly on the cover-design and this shows the wampum symbols also.

IV. MOCCASINS

Moccasins are always worn with the Ceremonial Costume. They are very picturesque and not difficult to make.

The best leather to use is sheepskin, and it can be had from all saddlers. The greatest difficulty in making moccasins is in the cutting out. Cut the pattern out in paper first so that if a mistake is made it will not matter. The moccasins are made in three pieces.

1. The Sole.



HOW TO MAKE MOCCASINS

Place the stockinged feet on a piece of paper and trace round it, keeping the pencil in a vertical position.

2. The Toe Piece.

Put a piece of paper over the toes so that it entirely covers the instep; mark the paper where it touches the sole of the foot.

3. The Heel.

This piece is only a plain strip of leather as wide as the height of the moccasins, generally about $2\frac{1}{2}$ " to 3".

It is made long enough to go round the back of the heel, and should come to the point where the instep is highest. When these pieces are cut out sew them together with strong linen or carpet thread, using an awl and a blunt needle. Sew the leather on the wrong side; buttonhole-stitch is the strongest for this purpose. The toe piece is the first to be sewn to the sole. This should be cut down the centre for lacing. (See illustration.)

The heel piece is then sewn on to the sole and also to the toe piece.

The moccasin is then ready for its decoration. Beads and fringe are the best forms of decoration.

A wampum totem may be sewn on the toe and a leather fringe made to finish the top of the moccasins.

The decoration of the moccasins and dress gives plenty of room for originality.



LOG IV

CAMP FIRE CEREMONIES

I. The Firelighting Ceremony—II. The Naming Ceremony—III. Initiation Ceremony—IV. Camp Fire Honours—V. Songs and Dances—VI. The Tribal Totem—VII. The Log Book—VIII. Tomtom, Blowpipe and Dispatch Bag.

I. THE FIRELIGHTING CEREMONY

THE Tribal Firemaker having lit the Fire in the presence of the Council, now chants the Firelighting Chant.

She stands with her arms outstretched above her head and her head thrown back so that she is looking at the rising smoke. The Chant is said slowly, solemnly and clearly, so that everyone present can hear each word distinctly.

THE FIRELIGHTING CHANT.

I light the Council Fire.

It is the Fire of Health, Love and
Energy.

Follow the Trail!

The Trail of the Outdoor Girls
Let the Magic of the Camp Fire
Burn in your hearts for ever
That you may keep its Law.

II. THE NAMING CEREMONY

Winning a name should be the aim of every girl. A name is given to a girl by members of the Tribe in recognition of something she has done or some marked characteristic which she possesses.

Great care should be taken in choosing a name, and each name must have some definition of honourable-significance. A good runner might be called "Running Rabbit," or one who has keen eyes "Hawkeye." These names are given by the Chief or a member of the Council at a Council Fire Meeting. Bad names are those used amongst the girls themselves. These names are obliterated by winning a name sanctioned at the Council Fire.

All ceremonies need not be the same in different Tribes. The Tribe must make their own Ceremony as it wants it. To give some idea of how this may be done, here is an

account of the Naming Ceremony in use in the "Swallow Tribe":—

The girl who is to be named is brought into the circle by a member of the Council. The Tribe start a chant. The member of the Council then brings the girl forward and, as they advance, the Tribe rise and give the Sign. The Member of the Council who is to perform the Ceremony stands on one side of the Fire, the girl on the other. The Member of the Council then tells the Tribe of the particular occasion on which the girl showed herself courageous, cunning, fleet of foot, a good swimmer or anything else that it may be. After this she takes a piece of Birch Bark on which is written the girl's name and says something of this kind: "As this name is dropped into the Fire and becomes smoke, the smoke rises and is blown to all corners of the Heaven, and is seen no more, so this name shall be known no more amongst the Tribe. It shall not be used again, henceforth (so and so) shall be known as Mouse Ear, the name which she has so magnificently earned."

They shake hands across the fire and make the sign: "With the left hand of fellowship I greet you. How!"

This is only to give an idea of the proceeding. It is much better to have your own Ceremonies—to be original.

Here are a few suggested names, some of which are in use in my own Tribe:

Camp Fire Names

Twinklefoot	Butterfly
Minnehaha (Laughing Water)	Sunbeam
Twilight	Bluebird
Bird's Eye	Oenone (Wood Nymph)
Seagull	Mouse Ear
Star-Dust	Little Moon
Gladheart	Fleetfoot
Windflower	Wind-in-the-Willows
Wendy	Tiptoe-Fairy
Lone Elf	Tree-top-Child
Shadow Dancer	Sunset Singer
Little Ripple	Phantom Feet
Tinklebell	Water Nymph
Mermaid	Wander-clouds

Name - Totems.



Little Moon.



Twilight



Oenone (wood nymph)



Tree-top-Child



Gladheart



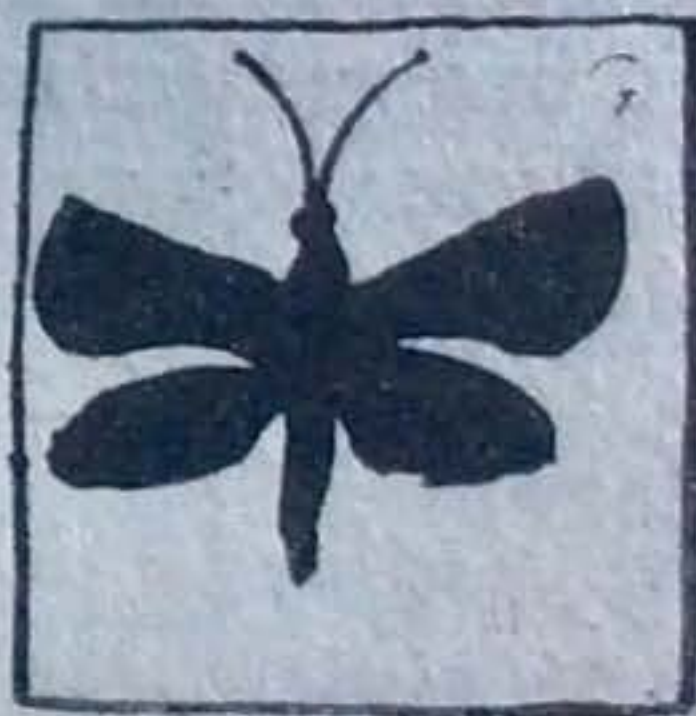
Twinklefoot



Windflower



Little Ripple



Butterfly



Star Dash



Mermaid



Sunbeam

III. INITIATION CEREMONY

The Camp Fire Girl who has belonged to a Tribe for a year or more and wishes to become one with all those who are on the Outdoor Trail may be initiated with the approval of the Chief.

The Camp Fire Girl to be initiated into the Great Company of Outdoor Folk standing before the Council Fire, makes the following promise :—

“ Before the Fire I stand and make my promise to follow the Outdoor Trail as long as I live. As one of the Great Company of Woodcrafters I will strive to live up to the Code of Honour, which is :

1. Always to speak the Truth in all circumstances.
2. To obey those under whom I serve, so that I myself may be worthy to be obeyed.
3. To help all those in need by showing them how to help themselves.
4. To keep a kind heart and to try to stop all cruelty to the wild people.
5. To treat all alike, to despise not the poor nor bow down before the rich for we are all on the same Trail.
6. Never to lose Self-Control, that is weak, but always to practise stoical endurance.
7. To heed not the words or thoughts of those of the unclean mind ; they are to be pitied, for they know not the beauty of life.
8. To live a natural life. For to deform the body in any way is a sign of degeneration. The body is the temple of the Great Spirit and the cradle of the coming race ; therefore I shall keep it whole and pure.

This is the Code of Honour. May I have courage to live up to it. Round the Fire have I learnt it, and I will never depart from it. I will hand it down to my children and my children's children.

O hear my promise, Chief, that I may become one of the Great Company of Woodcraft Folk.”

Chief: “ Followers of the Trail !

Ye have heard that —— desires to become one of the

most Honourable Company of Woodcrafters. She desires to keep the Code of Honour which *we* keep. Round the Fire she has learnt the Wisdom of the Outdoor Way. Never will she depart from it. She will teach her children the Law of the Camp Fire.

O —, may you ever be true to your promise.

With the left hand of fellowship I greet you into the Great Company of Woodcrafters. How ! ”

Tribe: “ So be it,” or “ Noon way.”

NOTE.—It will be seen that this Initiation Ceremony of the Camp Fire re-echoes the ideals of the Girl Guide Law in picturesque language, and this ceremony is, therefore, particularly suitable for existing Girl Guide Companies. The Guide Law runs :—

1. A Guide is Honourable.
2. A Guide is Loyal.
3. A Guide is Useful.
4. A Guide is a Friend to All.
5. A Guide is Courteous.
6. A Guide is a Friend to Animals.
7. A Guide Obeys Orders.
8. A Guide is Cheerful.
9. A Guide is Thrifty.
10. A Guide is Clean.

IV. CAMP FIRE HONOURS

The following are some of the honours which can be won by Camp Fire Girls :—

Campcraft

1. Make a teepee and decorate it.
2. „ a totem pole.
3. „ a tomtom.
4. „ an Indian Bed from willow boughs.
5. „ a basket from wildwood materials of not less than 6" diameter.
6. „ a Sundial that works accurately.
7. Be able to tie 15 standard knots.

8. Take latitude from the stars from ten different places within one degree error.
9. Find the height of ten objects using only a pocket rule, a knife and a stick.
10. Sleep out for thirty successive nights in tent or in the open.
11. Be able to signal Semaphore or Morse at the rate of 24 letters per minute.
12. Be able to apply 12 different triangular bandages.

Athletics

1. Walk one mile in ten minutes.
2. Run 100 yards in 13 seconds.
3. High Jump (running), 4 feet.
4. " " (standing), $2\frac{1}{2}$ feet.
5. Broad Jump (standing), 5 feet.
6. " " (running), 10 feet.
7. Paddle a single canoe one mile in 12 minutes.
8. Swim 100 yards.
9. Bicycle one mile in 4 minutes.
10. Dive for a cup in 8 feet of water and bring it up.
11. Throw a cricket ball 60 yards (overhand).
12. Hop, skip and jump 18 feet.
13. Dance at least 4 different dances at the Council Fire.

Handicrafts

1. Make a Ceremonial Dress.
2. " Camp Fire Girl Uniform (smock and skirt), all sewing to be done by hand.
3. Make a headband with wampum totem.]
4. " pair of moccasins.
5. " " Indian sandals.
6. " papoose carrier.
7. Weave 3 yards of material on a hand loom, the material must not be less than 20" wide.
8. Knit a pair of stockings and six other things.
9. Bind a book, sewing back, and having lined cover and original cover design.

- ## Nature Study

- ## Health

- ## V. SONGS AND DANCES

For songs to sing round the Camp Fire get a book of old English Folk Songs, and don't be afraid to sing them. Put your heart into it and—sing. (Write to Folk Dance Society.) For particulars of the Morris Dances see *The Morris Book*, by Cecil J. Sharp and Herbert C. Macilwaine,

in two parts. Music for these dances is to be had compiled by the same authors, in two corresponding parts, entitled "Morris Dance Tunes."

Other dances which will be found simple and appropriate for Council Fires are the "Swedish" or "Country Lane" Dance, "Sir Roger de Coverley," the Highland Schottische and the Scotch Reels. All these are well known.

Nothing can beat the old English Morris Dances. They are splendidly picturesque, and you will enjoy them.

Learn them and dance them to the beat of the tomtom round the Council Fire. As well as dances, it is a good plan to try and imitate animals. Try to assume the position of a cat that is about to spring on its prey, a snail with its horns out, a frog jumping. You can think of hundreds of similar ones. This is a good way of making the body supple. This can be made into a competition. One member of the Tribe imitates an animal and the others guess what it is; the first to guess right gains one point, the one who gets most points wins.

Make up your own dances. There should be a dance at every Council Fire, and a different one each time.

These should be very simple with a marked rhythm. I will describe one given by the Swallow Tribe at a Council Fire, three members taking part. The dance was accompanied by the tomtom. The beat of the tomtom will be given in brackets, — denoting a heavy beat and . a light beat.

First Movement—Walking, step slow and deliberate, hands changing with every step, first above the head and then straight down in front of the body (— — — —).

Second Movement—After having done a right turn, they trip one, two, three and pirouette (— — — . . — —).

Third Movement—Walking two paces and then taking a hop like a frog, with knees bent, hands on the hips (— — . . —).

Fourth Movement—Repeat first movement.

VI. THE TRIBAL TOTEM

Each his own ancestral totem,
Each the symbol of his household.
Hiawatha.

The Tribe chooses its own name, taking the name of some bird, animal, plant or tree. This is their totem-sign.

All members of the Tribe should know the habits, calls and haunts of their Totem-animals; or if it is a Totem-flower or tree know all about the growth, leaves, blossoms, fruits, and be able to make a simple outline drawing of the Totem-sign.

In addition to the Tribal Totem every girl has her own "name totem." In many cases it is difficult to think of a suitable totem. My own totem is a heart in a broken circle, that is to represent the Indian sign for happiness—i.e. the sunlight circling round the heart.

The Tribal Totem should be 9-10 feet high. It should have a large carved wooden flame at the top, and the Tribal Totem underneath. In addition to these it is well to set up the Sycamore Key, the Sign for Life on the Totem Pole, also the Sign of the Woods and the buffalo horns of Power.

In a Standing Camp the Tribal Totem Pole stands in the centre of the circle of tents or huts, and the Chief's private totem pole outside her own tent on the left hand side of the door.

VII. THE LOG BOOK

The Log Book is the Book in which are recorded the doings of the Tribe. Its cover may be made in leather



or wood, and should have painted on it:

THE LOG BOOK
of the
——— Tribe.

The Tribal Totem should be painted underneath this. All records must be written or printed neatly and illustrated in black and white or colours. The first event recorded in the Tribal Log Book should be the Forming of the Tribe and a résumé of what was said at the First Meeting.

In the Log Book an account must be entered of every Council Fire Meeting, of every camp, hike, etc., made by the Tribe. At a Council Fire Meeting the Log Book Keeper reads that which she has written in the Log Book since it was last read.

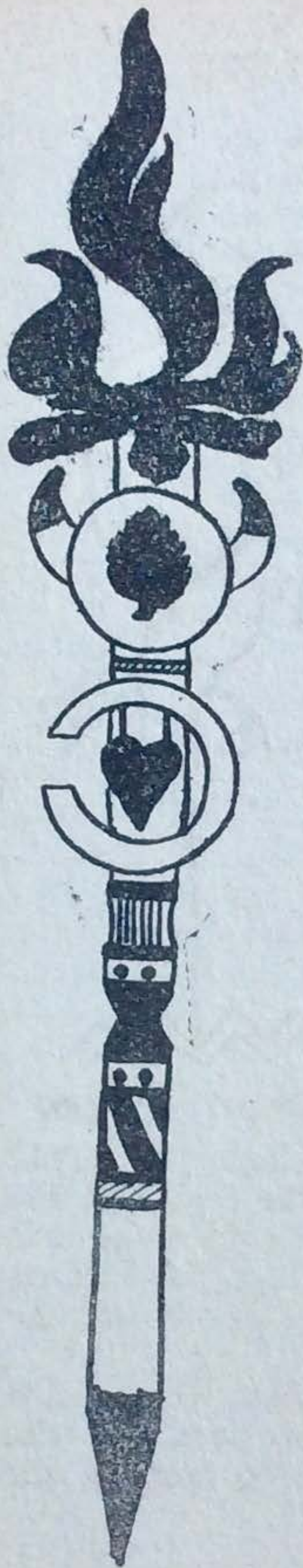
VIII. THE TOMTOM

The Tribal Tomtom should be made by the Tomtom Beater if possible. The simplest kind of tomtom to make is one which is quite shallow, the wood part not being more than nine inches deep. A sieve rim is a very good thing to make it of. The skin will have to be bought, and will cost a few shillings.

Drive nails into the wood frame at intervals of three inches; these will form a circle about two inches from the top of the frame. Soak the skin, and stretch it over the frame while it is still wet. Holes should be

Totem Pole.

TOTEM POLE OF
MINOBI—
"THE GLAD HEART"



punched in the skin every three inches about an inch from the edge. Lace the skin to the nails in the frame by means of a leather thong. To cover the nails and lacing put a piece of leather round the tomtom. This may be fringed and should be ornamented with picture-writings or beads.

THE BLOWPIPE

All Firemakers should make themselves a Blowpipe, that is a hollow stick to take the place of bellows. This stick ought to be about 12 inches long ; the best wood to make it of is elder, as the pith is so easily taken out of the stick, leaving the hollow stem.

The blowpipe should have designs carved, burnt or painted on it.

THE DISPATCH BAG

The Herald makes the Tribal Dispatch Bag in which she carries the letters to and from the post whilst in camp. The Dispatch Bag should be made in leather or some strong material and should measure about 9" x 6". The Herald makes it as she likes, the more original the better. Here again designs should be painted on it, or some other decorations.

Making
her
Robe



LOG V

CAMP FIRE CRAFTS

I. Camping—II. Why Camp?—III. How to Camp—
IV. Where to Camp—V. Training Camps—VI. Tents
—VII. How to make and decorate a Teepee—VIII.
Camp Latrines—IX. Camp Food—X. Cooking Fires.

I. CAMPING

Night is a dead monotonous period under a roof ; but in the open world it passes lightly, with its stars and dews and perfumes, and the hours are marked by changes in the face of Nature.

R. L. S.

CAMPING is not done as a form of "swank." It is an art. Those who know the art really enjoy the life. People who know nothing about it would in all probability have a dreadful time if they camped alone. Sometimes they try it, and they come back and say it is "simply awful." One injustice always done to camping is that in comparing it with life in a house people always compare a *badly* organised camp with living in a comfortable house with all "modern conveniences," whereas in the case of a "bad camp" they *should* compare it to life in a slum.

Camping needs skill—the tenderfoot has to learn the "tricks of the trade." It is all the little things that make

the difference in camp life. It is not learnt in a day. Ask anyone who has been to camp with an "old hand" and find out what they think about it—they will tell you that it is "a great life." You have to suffer for your own mistakes. That is as it should be. If you forget anything you have to do without it.

You have got to rely upon your own common sense; that also is good. Once settled in camp it does not matter in the least if it rains torrents; you have a dry tent, dry ground to sleep on and dry clothes—what more do you want? You can have a fire inside the tent if it is cold—if you know how.

No hot meals? Why of course, you have kept a supply



of dry firewood; light a fire (if you cannot light a fire in the rain you are no camper), and cook your meals.

Here is your test, this is where the skill comes in, show what you are worth, it makes you strong, alert, clear-minded and self-reliant. Only in badly organised camps do you hear of colds, rheumatic fever, and pneumonia. The "old camper" knows the "way to go"—but once upon a time *she* was a tenderfoot. She too had to "go through it" to begin with. Camp is the great School-room of the Outdoor Girls, and all the books are there for those who can read aright—and Nature herself is the Great Teacher—and *instinct* is what you learn to develop by relying upon your own senses and the primitive materials of the Outdoor World.

II. WHY CAMP?

When a camp is properly organised it is the ideal method of living a healthy life. People are now asking for open-air schools, but these alone are not enough. All the good done in the daytime is undone at night by sleeping in hot stuffy rooms. Any one sleeping in such a way is liable to catch cold when going out into the morning air; the cold is due to having slept in a hot atmosphere, and therefore the constitution is too weak to stand the sudden chill.

In camp, where every one sleeps out, there is no great contrast in temperature. The morning air and the night air makes no difference to the health of the Camp Fire Girl.

Those who live an outdoor life are so hardy that when some illness attacks them they do not "go under," but have strength to grapple with it. Of course, unless camping is done properly it may do harm. Be sure to get all the good from it by teaching yourself the art. Get pure air during the night and day, by living and sleeping in camp. Have plenty of exercise, but don't overdo it.

Be picturesque in all things.

Realise the magic of the Camp Fire, and grow healthy in body and mind.

III. HOW TO CAMP

In a standing camp it is a good plan to have log huts or wooden sheds for the winter and tents for the summer. On the other hand, if the camp is only to be used for a month or two in the summer tents alone are needed. Sometimes people prefer to go for a walking tour, camping every night wherever they happen to be. Then, of course, only a small tent can be used, because the weight carried while walking must be as light as possible. (Write to the Amateur Camping Club, 4 New Union Street, E.C.) In the standing and summer camps the best tent to use is the Indian Teepee, as it is the most airy and picturesque, and it is the only tent that is made so that a fire can be built within, though, of course, it is possible to light a fire in

most tents if you know the proper way. A ten-foot teepee will easily accommodate eight girls, and only on wet nights will it be used for sleeping, as whenever possible the girls will sleep outside on ground sheets.

Certain things will be found essential for every camp, and they are the things that make the camp well or badly organised. There should be one or two small cooking fires, and in a standing camp a field oven. These fires are placed so that the prevailing wind blows the smoke away from the camp. (See Plan of Camp, p. 55.)

Washing places and latrines are matters of great importance to the health of the camp, and care must be taken in making them and choosing their positions. They must be placed leeward of the camp and nowhere near the food or water supply.

Dampness in any form is to be guarded against. Never sleep on the ground without a waterproof sheet, and always have as much *under* as over you, as the damp and cold strike up from the ground. Always change damp clothes, as these may be responsible for colds and rheumatism.

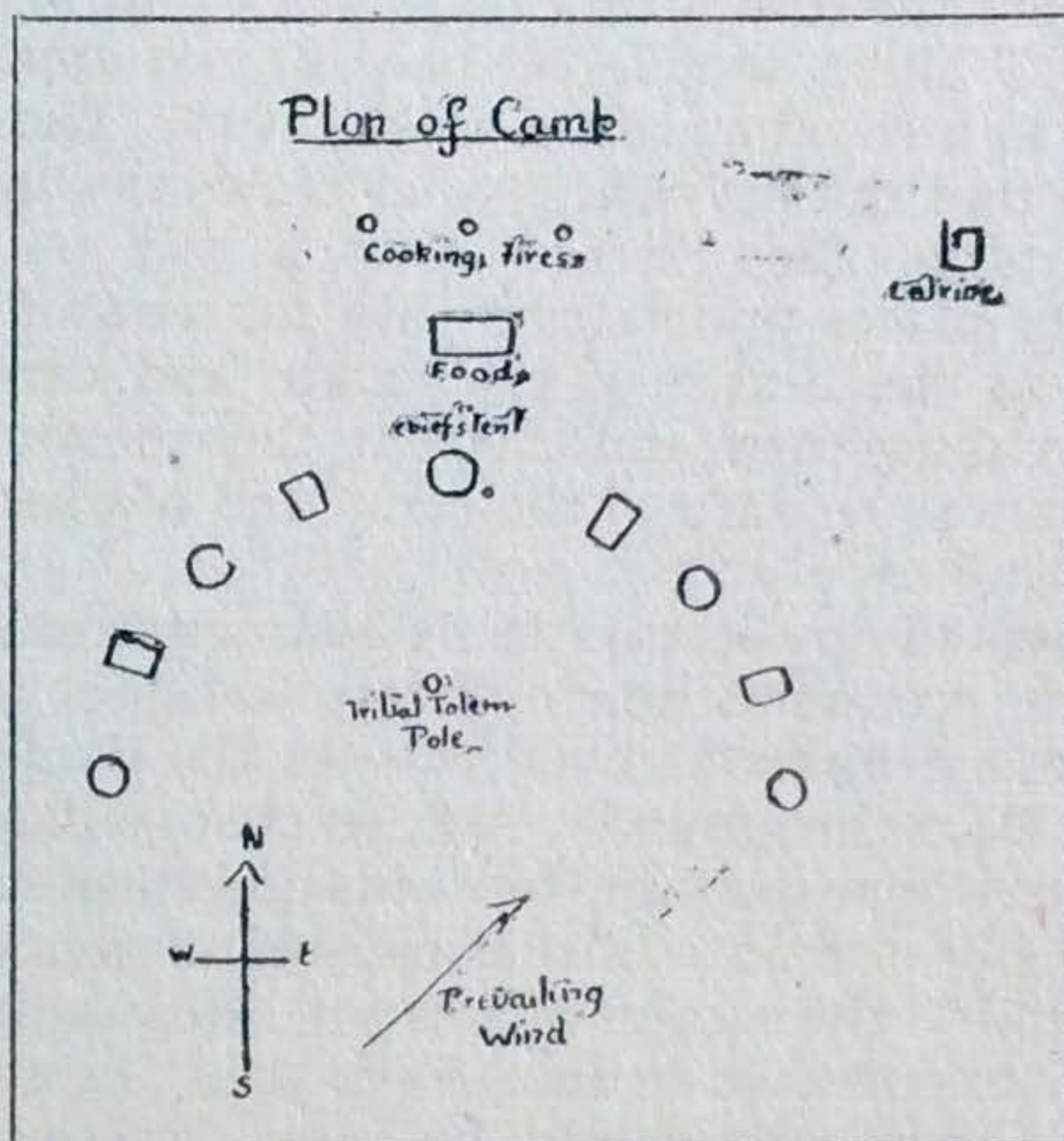
The supply of food of a suitable kind and good cooking are essential to the success of a camp. Regularity of meals is of more importance to the health than is generally considered. Great care should be taken on this point, as health is always the first consideration.

IV. WHERE TO CAMP

Sometimes it is a matter of camp where you can. However, if possible, get a camping place some distance from a village. The chief points are that it must be dry, near good water and where wood is easily obtained for the fire. Wood and water are the two essentials. Try to find a place that is sheltered, otherwise in the summer the tents will be so hot that it will be impossible to live in them, or to keep food of any description. But never camp under trees. Some people think it is impossible to camp unless you go miles away from every one, but this is quite a wrong idea. It is possible to camp in a backyard, a garden or field.

It is very difficult for girls to camp alone, even if it is only in a garden ; so if you want to camp get some one to go with you and find out what camping is really like.

Sleep out, cook your own "grub," make things for use in your tent and become a Camp Fire Girl worthy of the name.



V. TRAINING CAMPS

The Chief should sometimes take members of the Council and elder members of the Tribe to camp. The object of a small camp like this is to train them in a way which is not always possible when the whole Tribe is present.

There should always be a regular routine in Camp, and the Chief should read out the orders for the following day on the night before. Here is a suggested programme for a day in camp :—

6.30 a.m.—Get up, wash hands and face, dress in as few clothes as possible or bathing dress.

7 a.m.—Go for run, or have physical exercises.

7.30 a.m.—Wash thoroughly and dress, prepare breakfast.

8 a.m.—Breakfast.

9 a.m.—Wash up and tidy camp.

9.30 a.m.—Free time.

10 a.m.—Signalling or First Aid Practice.

11-12 a.m.—Some kind of Scouting Games or Handicrafts.

12.30 p.m.—Dinner.

1.30 p.m.—Rest, and absolute Silence.

2 p.m.—Bathe if possible.

5 p.m.—Light meal.

6 p.m.—Free time.

7.30 p.m.—Council Fire Pow-wow.

9 p.m.—Supper.

10 p.m.—Lights out. Silence.

This is only a suggestion, and some such programme should be prepared for each day. In a training camp a Chief should pow-wow on more advanced subjects than generally taken at an ordinary Council Fire.

The mental and moral side of the training should be dealt with seriously. If possible, camp in some secluded spot where you can be "quite mad" if you want to.

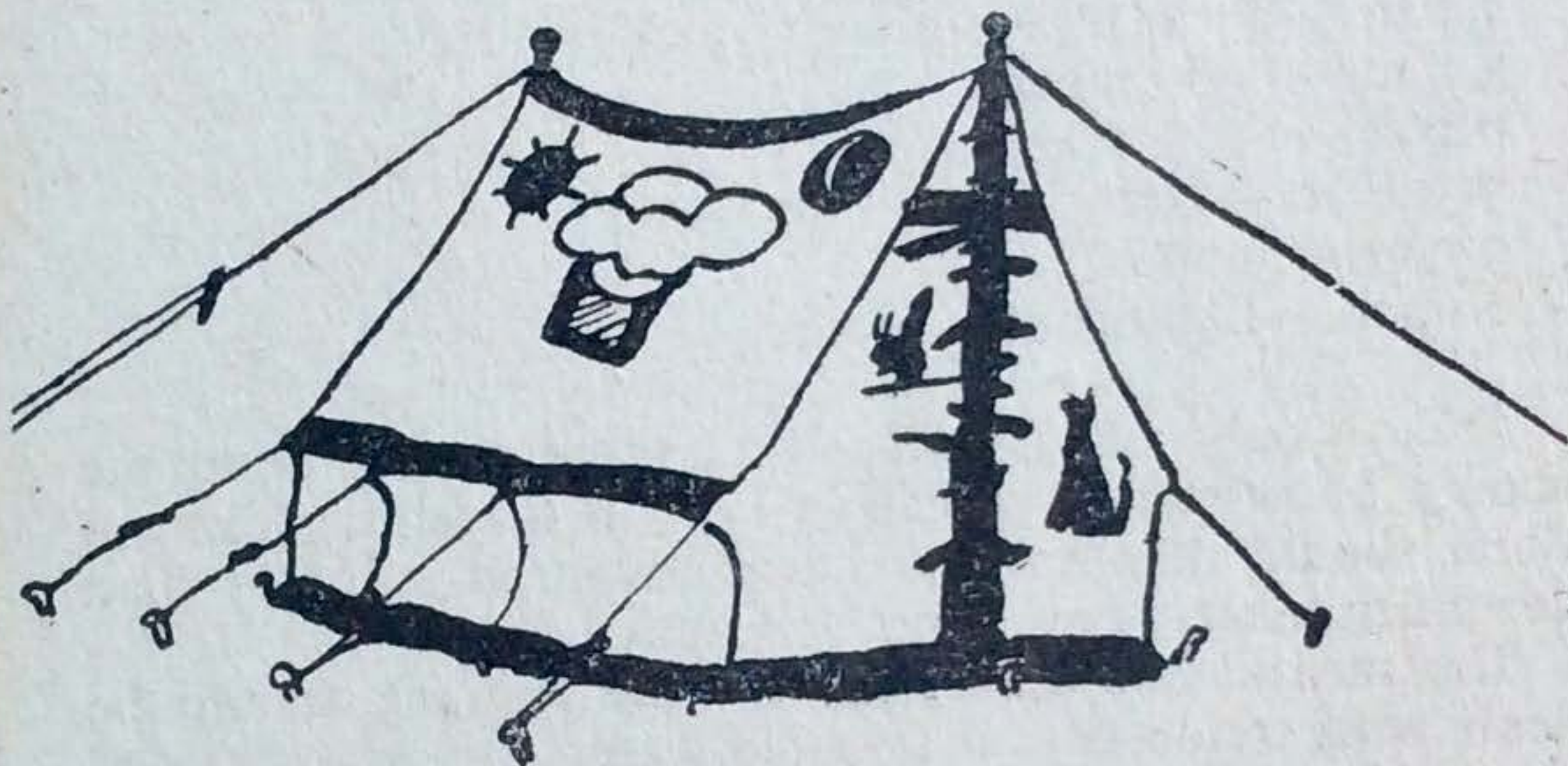
No stockings should be worn in camp. Do not overdo it. Remember that girls have not constitutions of iron however strong they may be.

Don't do too much physical exercise ; it is as injurious to do too much as too little.

After taking a run in the early morning each girl must change every garment and wash thoroughly, otherwise half the good done is lost. When starting the run every morning "go steady" for the first few mornings ; 10 minutes is quite enough at first, and don't increase to more than 20 minutes. Do not try the "professional style" in running, it looks all right, but it takes too much energy to keep it up. Keep up a gentle pace. Lean slightly forward with the arms hanging loosely in front. Take long strides, and do not lift the feet far from the ground ; in this way no energy is lost. It is a good plan to have a run one morning and exercises the next. These should be done in as few clothes as possible ; bathing

costumes are very good for the purpose. Do not do anything that is liable to strain.

Certain rules must be kept in Camp. After "lights out" no talking is allowed. A training camp loses all its value if the Chief does not keep order. Have a jolly good time, do plenty of work, enjoy yourselves thoroughly—and obey your Chief.



TENT AS USED BY "MINOBI"

VI. TENTS

If you are camping alone or with another girl a teepee is really too large and expensive. You could, of course, make a small one. A woodman's tent, however, is much simpler to make or you can buy a small tent quite cheaply.

A small gipsy tent made so that a fire can be built inside is a suitable type, and is not difficult to make.

On a walking tour a canvas lean-to made out of a square, having three corners fastened to the ground and the fourth roped to a tree, is a splendid form of shelter, as it packs into a very little space and is light to carry.

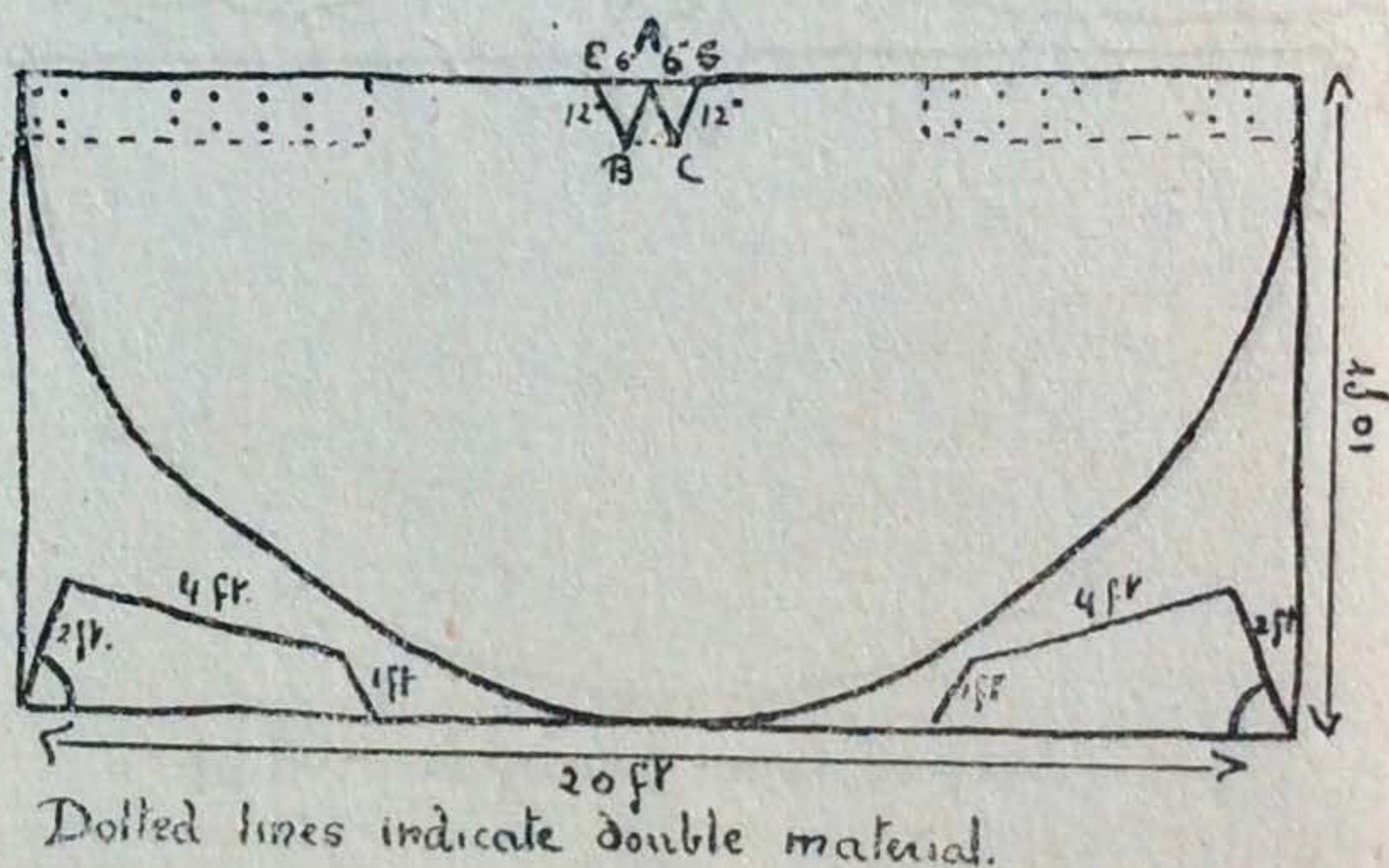
Whatever kind of tent you have, decorate it with picture-writings and make it picturesque. The paint is not merely decorative—it also makes the tent waterproof.

VII. HOW TO MAKE A TEEPEE

10 feet diameter

The teepee should be made in canvas or very strong unbleached calico. The number of yards required depends upon the width of the material—you will require a rectangle 20' x 10'.

Make your material into this shape (see diagram), and then lay it out flat on the floor or on a flat piece of grass. Then with centre A and radius 10 feet describe a circle



(Fig. 1). Cut out the triangles A B E and A C G. It is advisable to make A B C double, as this piece has to bear a great strain.

From the stuff left over make the smoke flap, the little triangles shown black in the illustration are the little pockets for the vent poles. These must be made very strongly.

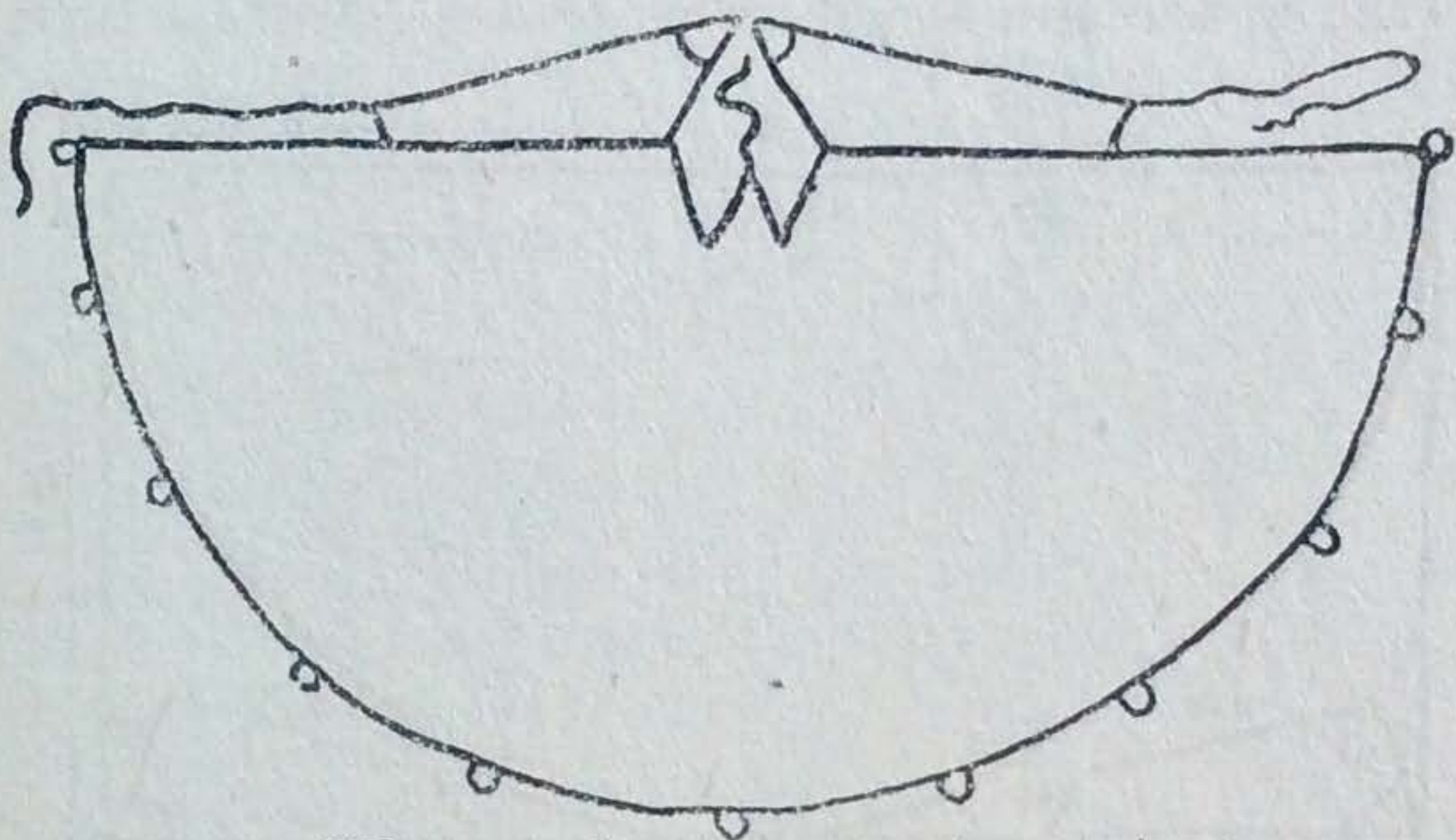
Make two rows of holes on each side of A, as shown in Fig. 1, leaving $2\frac{1}{2}$ feet for the door. The strip of material in which these holes are made should be double.

The Indians generally had their door as a hole in the

cover. If this method is adopted, the space left for the door should not be more than 2 feet, and the holes for lacing will be continued to the ground. At A fasten a cord about 4 feet in length and one of 10 feet to each of the smoke flaps.

The next thing to do is to sew the smoke flaps into position (Fig. 2).

Hem a piece of rope in along the bottom of the cover, and at regular intervals make rope loops; these are for



Teepee Cover ready to put up

pegging the cover to the ground. The cover is now complete.

Doors may or may not be used, and can be made in different shapes. The teepee is laced with long pieces of wood. These are known as lacing pins. If a door is used it is hung on these pins.

Twelve poles are needed for the teepee; these should be 13 or 14 feet long, and about an inch thick. Two of these poles are only used for regulating the smoke flaps, and so these need not be as thick as the others.

Before putting the teepee up mark a circle of ten feet diameter on the ground where the teepee is to be pitched,

and mark off at equal distances on the circumference of the circle ten points, where the poles will be placed.

Tie three of the poles together, about 11 feet up, raise these poles into position so that they form a tripod. Then

put the other poles into position, leaving out one pole opposite the door. Tie these nine poles very firmly together with rope, and leave about 18 feet of rope hanging; this will be the anchor rope. Attach the tenth pole to A by means of the 4-foot rope and rest the pole against the others. Carry the cover round and lace with lacing pins. Put the vent poles into the pockets in the smoke flaps and peg the cover to the ground. Drive a stout stake into the ground inside the teepee where it will not be in the way and tie the anchor rope to this.

Experience will show how to use the smoke flaps when there is a fire inside; at other times

they are used merely to keep the wind from blowing directly into the tent.



TEEPEE AS USED BY "MINOBI"

Decorating the Teepee

Before actually painting the teepee it must be made water-proof. To do this give it a coating of size, and then either the solution of lead or linseed oil. The oil must be

rubbed into the canvas ; it is better to oil the teepee when it is up, and do it in good weather, as the oil will not stand the rain before it is dry ; so be sure to oil the tent in fine weather.

The painting of the tepee is the most interesting part ; the problem is how to paint it ; not that it is hard to find a way, but that it is difficult to choose one out of so many.

One way is to make a study of your totem animal or bird, paint him in his different positions, or you can make the cover one complete picture, for example a bear walking and the rest of the cover a background to make him stand out well.

It is much better to make your teepee quite original and decorate it as you *want* it.

A great difficulty to some people is the drawing of the picture-writing on the teepee, because of the peculiar angles. There is a way out of this difficulty. Draw whatever you are doing on paper full size, then cut it out, put it on the teepee and draw round it. This method is quite simple. Don't try to shade, paint in flat colours and have them bright. Don't be afraid of brilliant colours ; they add to the picturesqueness of the camp.

If you can, draw designs out of your head ; or copy them from Natural History books or books like E. T. Seton's animal stories—they are full of good sketches.

VIII. CAMP LATRINES

The making of latrines must be the *first* thing to be done on arriving at the camp ground. A small party should be "told off" to do this. The latrines should be placed leeward of camp, and in such a position that no possible fouling of the water supply can result. The latrines should be as far as possible from the kitchens or other places where food is prepared or stored, but they should not be more than 100 yards from camp. In a small camp which is only pitched for a week or ten days all that is necessary is a trench about 18 inches wide and 2 or 3 feet long and 2 feet deep ; this should be surrounded by a canvas or brushwood

screen. A supply of dry earth should be kept ; this to be thrown into the trench every time the latrine is used. When the trench is filled in, make another close by.

In a standing camp the ideal latrine is one provided with pails, each of which has a water-tight cover fixed with a bayonet catch. When the receptacle is full, it is taken to a pit of quick lime ; this pit should be some distance from camp, and, of course, nowhere near the water supply. Every time the latrine is used a covering of dry earth must be thrown into the pail. A supply of earth is kept for this purpose under cover. A screen of either brushwood or canvas must be erected around the latrine, and it should be provided with a roof of corrugated iron, tarred felt, thatch or brushwood.

Some one must be appointed to look after the latrine every day, and each one in turn should have this duty to perform.

IX. CAMP FOOD

All food in camp should be plain and wholesome. Only people who have no healthy appetite require highly seasoned and flavoured food. Every camp ought to make its own bread ; this should be made of whole meal flour when possible, as this contains all the goodness of the wheat. Potatoes should always be baked or steamed in their skins ; they lose a great deal of nourishment when they have been peeled. Every one who does any cooking in camp must know how to clean fish and birds. It is no use pretending that it makes you feel ill or any other nonsense of that kind. If you can't do it for other people, no one will do it for you, so the sooner you learn the better.

Always boil vegetables well or not at all ; a half-cooked cabbage is worse than a raw turnip.

Frying is always to be avoided as much as possible, as fried food is not as wholesome as if treated in other ways.

Soups made from stock are not practical in camp, but pea, bean, potato, or lentil soups are very nourishing.

Tea and coffee are to be avoided in camp ; cocoa is better in every way and much easier to make.

Take a useful book of recipes to camp with you. The only way to learn to cook is to—COOK !

One word of warning with regard to water supply. Never drink water unless you are absolutely certain that it is pure. This is very important. When in doubt—*boil*.

X. COOKING FIRES

The fire should be made in a narrow trench so that pans can be placed across it, or built between two bricks or flat stones (not flints).

The kettle or pot may be hung over the fire, and this method is usually better. This can be done in either of three ways :

1. The gipsy tripod with the pot hanging from the centre.
2. Slung on a bar held up by two forked sticks.
3. Hung on the end of a stick supported by a forked stick.

The fire must always be kept small, as large fires are dangerous and don't cook so well.

Never leave the fire for long—it won't feed itself, and always be sure that it is completely out at night, or when you leave it for several hours, as the wind may easily blow a spark into the grass and start a fire that would spread very rapidly. The "old camper" has learnt "fire wisdom" and doesn't play with it. If you are camping in a place where you are not allowed to build fires on the ground, make your fire in a shallow pan ; the gipsies often use one. This should be raised from the ground on bricks.

Roasting can be done in camp by digging out a square of ground about two feet deep, line this with stones (not flints), and make a fire in it. When the fire has made the stones red hot, rake out the fire and put your joint into the hollow. The joint should be in a tin dish. Cover the top of the hole with branches, and lay over these a piece of oil-cloth weighed down at the edges ; this will keep the heat in. The joint should be left in the same length of time as in an ordinary oven. It is also possible to roast a joint by suspending it on a wire from a stick near the cooking fire.

There should be a rubbish pit dug near the cooking fire and all rubbish must be buried in this. No tins or dirty paper or potato peelings are left lying round the fire.

All this is part of the art of camping out, and she is no Camp Fire Girl who does not adhere to the traditions of the Outdoor Life.

LOG VI

CAMP FIRE LORE

I. Gipsycraft—II. Signs and Picture Writings—III. Tracking and Dispatch Carrying—IV. Direction—V. The Keen-eye—VI. Signalling (Morse)—VII. First Aid—VIII. Stretcher Drill.

I. GIPSYCRAFT

The ganger walked with willing feet,
And aye the ganger played the flute:
And what should Master Ganger play
But *over the hills and far away?*

Whene'er I buckle on my pack
And foot it gaily on the track,
O pleasant ganger, long since dead,
I hear you fluting on ahead.

"Song of the Road," R. L. S.

HAVE you never envied the gipsy? Have you ever thought of their freedom, to come and go as you please, never to be tied to one place, free to roam from South to North, East to West.

Tramping by the side of the caravan, halting for meals, putting up at night in some lonely spot in the shade of a pine wood. Sitting round the camp fire as the night grows cold. The smell of the wood fire, just to curl up in a blanket and sleep as all those sleep who have the star spangled sky as a roof. Up with the sun in the morning, a cold plunge in the river near by, and then on again.

Just on—nowhere in particular, but going—for ever on the move. This is life, to know the hardships and the beauties, to depend entirely upon yourself.

It is necessary to know all the dodges used by primitive man, and he who can cook best and light the "yog" (camp fire) quickest is the one who comes out top.

A life to be envied, but a jolly hard one. Says the old dying vagabond to his wife in George Meredith's poem, "Juggling Jenny" :—

We've travelled times to this old common :
Often we've hung our pots in the gorse.
We've had a stirring life, old woman !
You and I, and the old grey horse.

Yonder came smells of the gorse so nutty,
Gold-like and warm ; it's the prime of May.
Better than mortar, bricks and putty,
Is God's house on a blowing day.

There are very few true blood gipsies left in this country. They are faithful to their own people through thick and thin, but they think it no crime to rob a " gorgio " (anyone who is not a gipsy). From these people we can learn many tips about camp life. The Romany Gipsies should be studied ; they are " old hands " at the game. The true blood Romany Gipsies have a " jib " (language) of their own, but it generally gets mixed up with English. Many of these Romany words come from the ancient Hindoo language called Sanskrit. As followers of the Outdoor Trail you should be able to understand a little of this language. Here are a few words :

Cosh—Stick	Diklo—Handkerchief
Chor—to tear off	Gorgio—Non-Gipsy
Chal—A Gipsy Man	Jib—Speech
Chie—Girl	Jin—to understand
Chavo—Child	Lil—Book
Del—to give	Mush—Man
Dekko—to show	Scamrun—Chair
Dukkerin—Fortune	Tam—Tent
Kaubi—Kettle	Tam rans—Tent poles
Kushti—Good	Vardo—Caravan
Kushti Divvus—Good Day	Tatcho Pal—True Brother
Kushti Rardi—Good Night	Romany Rye—Gentleman

PICTURE - WRITINGS

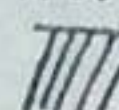
 : Scouting

 : Camping

 : Sun or Day

 : Night

 : Snow

 : Rain

 : Water

 : Year
(Snow round to snow)

 : Council Fire

 : Man

 : Woman

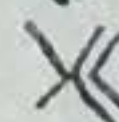
x : Yes

o : No

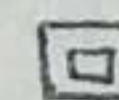
 : Gone Home

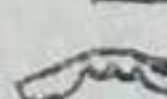
 : The Trail,

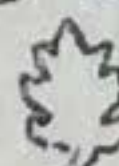
 : Peace

 : War

 : Pine Wood

 : Wait here

 : Sign for Life

 : Cone of Life

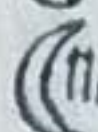
 : Gone home
(Called to higher service)

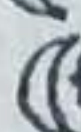
Months or Moons.

 Snow Moon January.

 Hunger Moon February

 Crow Moon March.

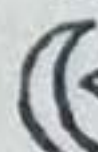
 Grass Moon. April.

 Planting Moon. May.

 Rose Moon. June.

 Thunder Moon. July

 Corn Moon. August.

 Hunting Moon. September

 Leaf falling Moon. October

 Mad Moon. November

 Long Night Moon
(December)

These picture-writing signs of the American Indians should be known and used by every Camp Fire Girl.

II. SIGNS AND PICTURE-WRITINGS

On the smooth bark of a birch tree
Painted many shapes and figures,
And each figure had a meaning,
Each some word or thought suggested.

Hiawatha.

Certain signs should be known by all who follow the Outdoor Trail. It is useful to convey a long message to some one by using a few strokes of the pen, and one which cannot be read by anyone who is not on the Trail of Adventure. So this sign-writing or picture-writing is a form of secret code.



The Romany Gipsies had a complicated code. They made certain signs in chalk on the houses they visited, so that gipsies following knew by the signs they found on the door whether or not it was easy to get food at that particular house, whether they were easily tackled, whether the "old woman's tale" would take them in and so on. The Red Indians used Picture Writings for decorating their teepees, often showing by them the history of a certain Chief, or the adventures of one of their braves—in fact, this was the way they "wrote" anything and everything. Here are certain Woodcraft Signs that should be known to all who follow the Camp Fire Trail.

III. TRACKING AND DISPATCH CARRYING

There are various ways of tracking, by sight, hearing and scent. The easiest way to start tracking is for the person who is laying the Trail to mark arrows with chalk on gate posts, to scratch arrows on the road, or to lay sticks in the shape of an arrow along her path; a trail of this sort is quite simple to follow. Certain signs should be understood even in this early stage of training—a dot in a circle denotes that the hares are returning to camp; the pack may then take the shortest cut home. In the snow it is easy to track

Tracks from the Swallow Tribe Log Book



sheep.



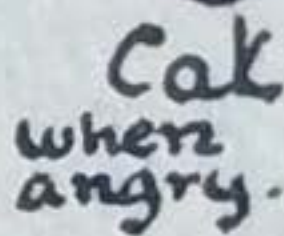
Dog.



Mouse.



Rabbit eating.



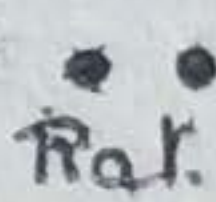
Cat when angry.



Bare foot.



Man.



Rat.



Fox.



Hen



Hair.



Mole.



1. Goat. 2. Going up hill.



Pheasant.



Deer.

Every Camp Fire Tribe should keep a record of tracks in the Tribal Log Book.

anyone merely by their footmarks, especially if the person has an iron-tipped heel or heavy nails in her shoes.

A difficult trail to follow is one which is made by the breaking of a twig here and there and a few pieces of grass left on the right-hand side of the path.

The Romany Gipsies used different "patterans" as they went along, so that other gipsies could tell in what direction such and such a family were travelling. These patterans meant different things, according to their composition. In this way they convey secret messages :



Where my caravan has rested,
Flowers I leave you on the grass.



You will understand their message.



A patteran evidently left for one gipsy by another. You may think it impossible to track by scent, our sense of smell having been much dulled by disuse, but it is quite possible to track people if they use some strong smell such as garlic or peppermint. Those who lay the Trail, rub the plant on the trunk of the trees, gate-posts, etc., and by sniffing round it is possible to track them.



Trying to get a dispatch through is a great game. The object of the game is for some one to get a dispatch to a certain place within a certain time, the place being surrounded by a hostile force.

The dispatch carrier may use a disguise if she likes (it is much better to do without it), and must deliver the dispatch to some one there ready to receive it. This person must sign it, and the dispatch carrier must then proceed on her journey back.

The hostile force, forming a ring, are not allowed within 150 yards of the centre. The chief thing in dispatch carrying is to be silent and swift. There is, as a general rule, no advantage gained by going round a long way, because the enemy are sure to completely surround the place, and you will have to get through their circle whichever way you go.

On no account must the dispatch be given up, and it should be carefully hidden.

This is a game in which cuteness counts for everything.

IV. DIRECTION

Always remember that there are a great many ways of finding the North and that a compass is not essential, although it is a good thing to have.

Ways of finding direction in the daytime :

1. The Sun rises in the East and sets in the West ; at noon the Sun is directly South.

2. The bark of a tree is thicker and more overgrown with moss on the North side of the trunk.

3. By the stump of a tree North can be found as the northern side of a tree grows thicker than that on the south.

4. Remember that churches are built with the altar at the East End of the Church.

Ways of finding direction by night :

1. If the pole star is visible you know where the North is at once, and even if it is not visible you can find North by the pointers of the Great Bear.

2. The moon when full or nearly full rises in the East.

V. THE KEEN-EYE

It is most important to train yourself to observe things quickly and accurately.

Kim's game is a very good way of quickening the power of observation. Twenty objects are put on the table ; you are allowed to look at them for one minute, and then you should be able to write down sixteen of them. With practice you should be able to give correct details about all these sixteen things.

When you are hiking you should look at everything carefully and quickly. On returning, it is good for the Chief to ask each girl to relate something which she noticed while on the Trail.

If you are asked to describe a person it is of no use to say, "dark, medium height," and so on, as such a description might apply to anyone. The great thing is to *notice details*, and very often a mark on the face or something peculiar in their costume "spots" a person at once. The Indians used to test their children's eyesight by asking them to find the tiny star near one of the big ones in the tail of the Great Bear. If they could show that they had seen the star by placing stones in the same relative positions on the ground his or her sight was considered good.

There is another test for the eyesight by the stars, which I think more severe. If you are able to see six pleiades your sight is very good, if you see seven it is excellent. I believe nine have actually been seen with the naked eye, but this is quite abnormal. The telescope reveals thousands.

VI. SIGNALLING

There are two codes which are widely known and should be learnt by all Camp Fire Girls—Morse and Semaphore.

Although Morse is not so quick as Semaphore when flags are used, it is, perhaps, the most useful as it can be used in so many ways; in the daytime with smoke, tapping or buzzers, and at night time by flashes from a lantern or electric flash-light.

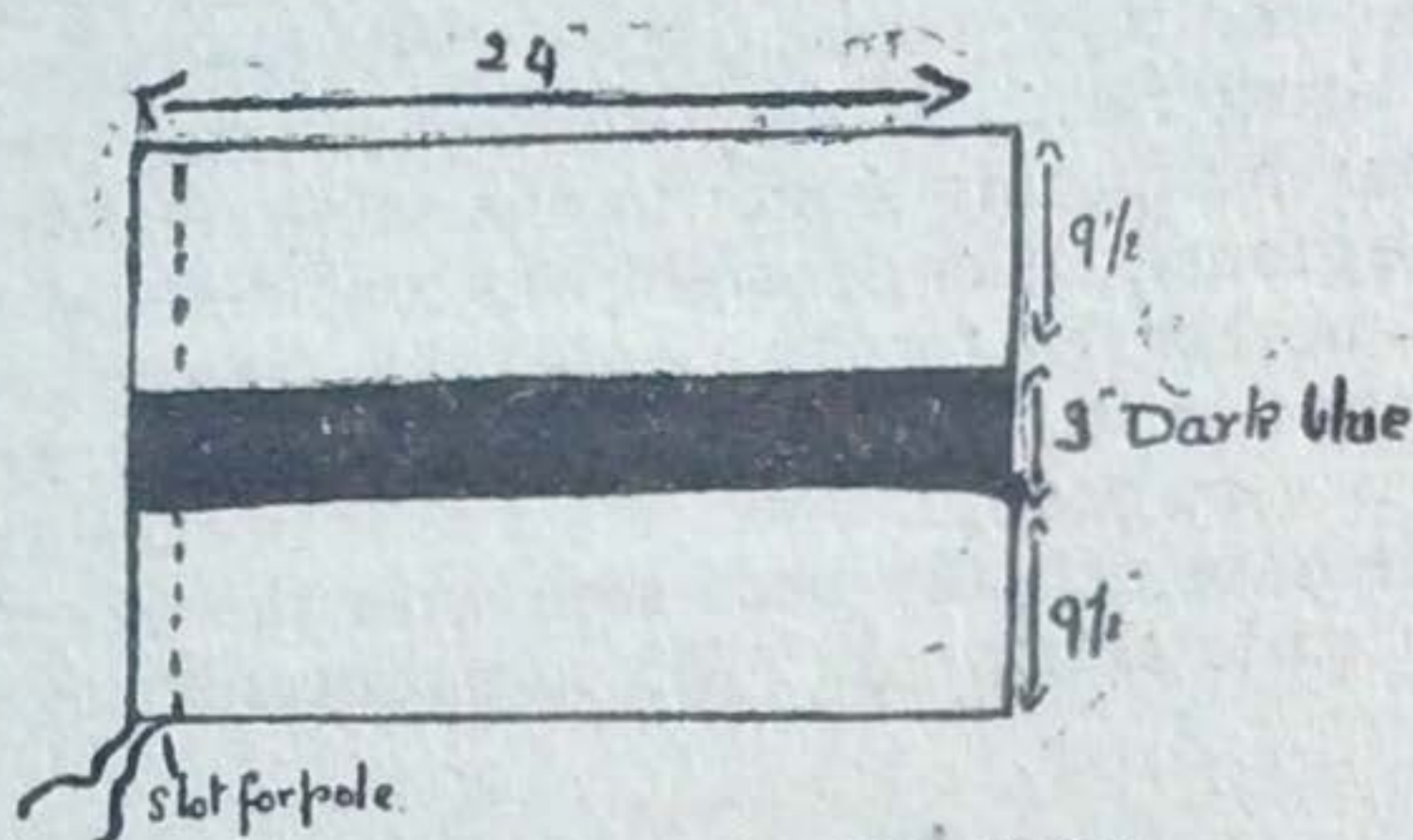
When signalling Morse remember the following points :—

1. Stand upright, with the feet 12 inches apart.
2. Move the Flag in a figure of eight, so that it does not get twisted round the stick.
3. Hold the flag up (see illustration). When signalling from a distance the flag cannot be seen unless it is well above the head.
4. Only move the flag with the wrists; keep the body still.
5. Make a great distinction between the dots and dashes, there is often a tendency to make the dot too long.
6. Always practise in signalling formation.
7. To avoid being misunderstood, the instructor should use the following when calling out letters :—

A—Ack
B—Beer
D—Don
L—Ella

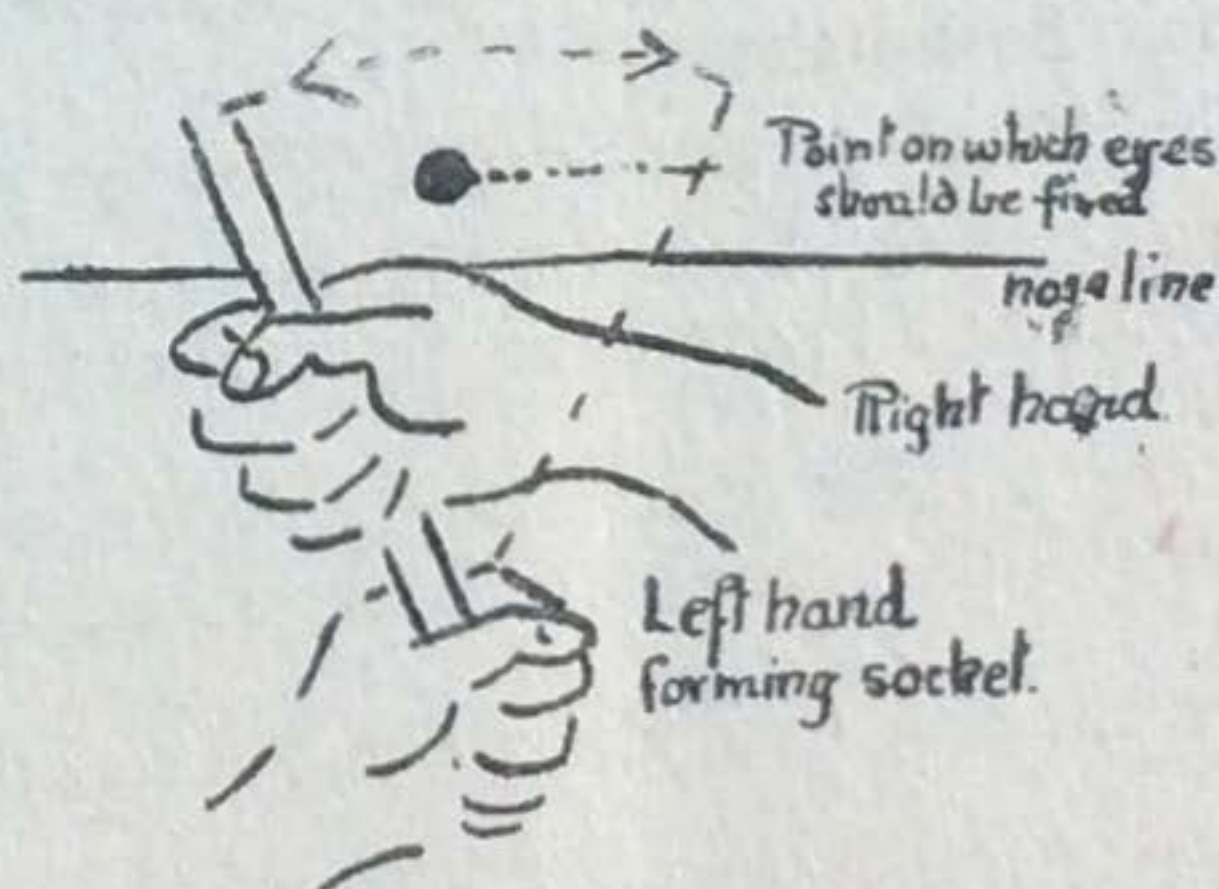
M—Emma
P—Pip
S—Esses
T—Tok

V—Vik



MAKE YOUR OWN FLAGS

8. Call up . . . is answered by . . .
9. At the end of each word the flag is lowered to the "ready" position.
10. At the end of a sentence "wipe the flag," i.e. pass the flag through the hand.



11. At the end of a message signal V E (very end).
12. Receiver of message sends back R C (read correctly).
13. If the receiver misses a letter she sends . . . signaller repeats the two last letters.

14. A, B, C, D, etc. are used for 1, 2, 3, 4, etc. Before sending numbers F I is sent (figures intended); when numbers are finished F F is sent (figures finished).

15. When receiving a message the receiver should take it down as the letters come. They should be taken down as below, in large capital letters.

EXAMPLE :—

July 4th, 1918.

5.30 p.m.

SEND AMBULANCE PARTY WITH TWO
STRETCHERS AT ONCE BAD ACCIDENT ON
BARNET HILL

5.34 p.m. received by "Glow-worm."

VII. FIRST AID

The simple accidents dealt with below are those likely to occur in camp and everyday life, and do not require a great deal of skill and knowledge. In cases of a more serious kind, unless your knowledge of first aid is very good, don't attempt to move the patient, because in doing so a great deal of harm may be done. The first and best thing to do is to *send for the doctor*, if that is possible.

All Camp Fire Girls should take the first opportunity that presents itself of attending a course of First Aid Lectures.

BURNS. Carefully remove clothing from the injured part, do not pull it off. If it is stuck to the skin, cut away as much as possible; soak the remaining pieces with carron or salad oil, and allow it to come away by itself. If there is a blister do not break it. Do not leave the part exposed; cover it immediately with pieces of lint, or if this is not available, linen. These should have been soaked in carron or salad oil or smeared with vaseline or cold-cream. If there is a large surface injured don't cover it over with one piece of material, but with strips, so that when a fresh dressing is applied the strips can be taken off separately and only part of the burnt surface laid bare

at one time. The shock to the system will then be much less than would be the case if the whole surface were uncovered at once.

BRUISES. Apply a cold water dressing and bandage.

SUNSTROKE. Take the patient to some cool, shady spot. Undo all tight clothing, belts, etc., and strip to the waist. Apply cold water to the head and spine; maintain this treatment until the pulse becomes normal and the flushed appearance is no longer visible.

SPRAINED ANKLE. To apply first aid over boot and shoe, bandage over the shoe, beginning on the sole, crossing it in front of the ankle, and carrying it round the ankle, where it must be firmly tied. When shelter is reached, take off the shoe and stocking—very often it is necessary to cut both of these off—raise the limb, and apply cold water dressings as long as these relieve pain; when these cease to give comfort apply hot fomentations.

FAINTING. The patient must be laid on the back with the head low, crowding round should be avoided, all tight clothing must be loosened. Patient should, if possible, be placed in a current of air. If unconscious, nothing must be poured down the throat; do not give brandy.

STINGS. If the sting is still in it must be removed at once. Apply strong solution of washing soda, blue bag, or ammonia. In camp, if these are not obtainable, the white ash from a wood fire is good.

VIII. STRETCHER DRILL

Stretcher Drill must be done in a smart, military sort of way. It is absolutely essential that an ambulance party should get to the scene of action as quickly as possible, and also that when it has arrived to do the work as quickly and as well as possible. Here is the drill. The commands are given in large print, and underneath each command the method of carrying out the order is explained.

A Stretcher party consists of six girls and a leader. The leader is in command, and nothing must be done until she gives the command.

"AMBULANCE PARTY FALL IN." The six fall in, in single rank in front of the leader.

"IN SUCCESSION FROM THE RIGHT, NUMBER." Number off, 1, 2, 3, 4, 5, 6.

"NUMBER ONE SUPPLY STRETCHER." Number one fetches Stretcher and falls in again.

"RIGHT (or left) TURN." The whole turn to right or left.

"THE PATIENT DOUBLE." The one in front raises her hand and brings it down to her side with a smack when she stops. This acts as a signal to the others, and avoids them falling on top of one another.

"NUMBER ONE DEPOSIT STRETCHER." Number one places Stretcher on the ground a few feet away from the patient.

"NUMBER ONE AND TWO ATTEND PATIENT." Number one and two bandage patient and tie the feet at the ankles and the hands to the side, so that when the patient is lifted her hands and feet are supported and kept out of the way.

"BEARERS STAND TO PATIENT." Stretcher Bearers fall in round patient.

"RAISE PATIENT." The four Bearers kneel on their left knees and lift patient on to the knees of 3 and 4, or 5 and 6. The two then place the Stretcher under the patient.

"LOWER PATIENT." The patient is lowered on to the Stretcher slowly and carefully.

"RAISE PATIENT AND PREPARE TO TRAVEL." With two hands the Stretcher Bearers lift patient, and when the Stretcher is raised to the required height for carrying, the Bearers turn, facing the same way as No. 1.

"FORWARD." Party moves off. Stretcher Bearers should never walk in step, and should not be given the command "Quick March."

If this drill is carried out properly no time is wasted, and everything is done in the minimum of time.



LOG VII

NATURE LORE

I. The Wild People—II. Plant Life—III. Stars, Meteors and Planets

I. THE WILD PEOPLE

And hark ! how blithe the Throstle sings,
He, too, is no mean preacher.
Come forth into the light of things,
Let Nature be your Teacher.

As a follower of the Outdoor Trail you must know them all, their habits, their haunts and their life history—the Wild People. The Wild People are only timid with those they do not trust—birds especially are suspicious.

If you want to make these people your friends you must always be silent and still in their presence. By sitting quite still it is surprising what interesting things you can witness. You can watch the Bird People build their homes, see them bring pieces of straw, sometimes so long that they are dropped several times before reaching their destination ; note the way in which they plait these straws together, and then in some cases line the nest with feathers to make it soft for the baby birds.

You may often watch a whole colony of swallows building, they make their mud houses marvellously.

Watch them going backwards and forwards for their material, it is the way in which they fly, sweeping down to the ground in one long sweeping curve, that is so graceful.

In some places, it seems that the ground is riddled with holes, and suddenly as you are gazing at them, something white flashes out and is gone in a moment down another

hole—the white danger sign of Brother Cotton-Tail—the Rabbit.

Walking through the woods on a summer morning, a whiskered gentleman with a red brush comes along, but he scents a “human,” and in a second he has doubled back



and is no more, leaving the impression of long red hair and a bushy tail, the Cunning One—the Fox.

It is possible that in the same wood you may see another red-haired creature also with a long bushy tail, but he will be skipping from branch to branch, or perhaps enjoying a nut, seated most perkily on some slender bough of a tree—the Squirrel.

Coming through a farmyard Papa Rat comes scuttling along. He is off to the farm—wait—here he comes back



again ; not quite so quickly this time, for he rolls before him an egg—it is for dinner, a good meal. Wandering down the path by the river a sudden “swish” of the rushes and then flop—Mr. Water Rat, he was surprised by hearing your footfalls, and has sought refuge in the river.

In the autumn among the corn, one or two beautiful

brown field mice can be seen running up the stems of the wheat, and munching with great relish those golden grains.

In a neighbouring hedge there is a nest in a hollow tree in which are two dear little fluffy brown babies squeaking for their mother. As you walk along a weasel or stoat scoots across the road and, knowing the danger of the road, he looks neither one way or the other, but rushes to the other side, once more he is safe from those giants—men.

Here is a large ball of prickles. Do not tread on it—it is Mrs. Hedgehog asleep. If you wait long enough, and that may be very long, she may uncurl, and then you will see two small bright eyes and a black nose, twinkle, twinkle, snuffle, snuffle, she is a dear old body.

After the sun has gone to bed and the evening mist is beginning to rise, a black winged object goes round and round in circles not far from the ground. He seems to have no particular course, and every time he passes it seems as if he will bang into you. This same fellow has a peculiar habit of hanging upside down from the eaves of a house in the daytime, and thus he sleeps. You know him well, of course—the Bat.

At night time when you are sleeping out, after the nightingale has given forth his sweet notes, hoo-ter-hoo-ter-hooooo is heard—the Wise Old Owl. This is the time he seeks his prey. He is very artful, and swoops down on his unfortunate victims in the blackness of the night—for he sees in the dark—the dark!

Peewit, peewit, peewit, fainter and fainter and yet another sound before you fall asleep, the tinkle, tinkle of the sheep bell.

The music wakes you early in the morning. The Lark twittering, truly at "Heaven's Gate." So high up is he that he is only just visible in the morning haze, which has not yet disappeared.

Are not these things worth time and trouble to see and hear, these peeps into the most wonderful lives of the Wild People? Doesn't all this beat the stuffy Picture Palace?

Hit the Trail of the Camp Fire Girls and make friends with the Wild People of the Woods.

HABITS AND HAUNTS OF SOME OF THE WILD PEOPLE

The Fox. The fox lives in the daytime by preference in dense woods, on steep river-banks among shrubs, but also in thickets near water, or in undisturbed cornfields.

His long bushy tail touches the ground when he sneaks along ; it is lowered when he is trotting, but when in full flight it is stretched out horizontally, and when he is excited, the fox carries his tail vertically.

The usual yelp of the fox is not unlike the bark of a small dog. It is uttered five or six times in rapid succession, and generally ends in a croaking wail.

The burrow in which the fox lives consists of several tunnels opening in all directions, and containing one or more chambers connected with the outer world by tunnels. Sometimes in front of the principal chamber there is a large open space which is used as a larder.

When he captures an animal the fox first bites off its head and then eats it. He leaves what he cannot eat on the spot, and sometimes he covers it up with dry leaves. His favourite food is the flesh of animals which have a strong scent of their own, such as shrew-mouse and hedgehog.

The Squirrel. The squirrel lives entirely in trees. They leap from branch to branch and when in danger may drop from the top of a tree to the ground, landing quite safely, and immediately running up the trunk of the next tree.

They live on the fruits and seeds of trees—nuts, acorns and pine seeds. They eat their food sitting on their hind legs and holding their food in their front paws.

The “drey,” as the nest is called, is round, closed at the top, softly lined, and having only one entrance ; generally there are several of them together.

In the autumn they gather large quantities of food, which they store in a hollow tree for use during the winter months.

The pairing season lasts from February until April, and during this time many and fierce are the fights between the rival males.

The Badger. Badgers are short and of compact build, with a pointed nose and short ears and tail. They have very strong claws, which they use for digging up the ground. Their coat is long and coarse, and they have a scent gland beneath the tail.

They live in large holes, which they keep scrupulously clean, and on entering they block up the doorway. They stay in their hole all day, and only go out in the evening either alone or with several companions to hunt their prey.

The Hedgehog. The hedgehog has a short neck and pig-like snout and short limbs.

It lives on insects, mice and other small animals, and, to a certain extent, on roots and fruit.

It rarely ventures out in the daytime except when it has to provide food for its young.

The young hedgehogs are born almost naked, and their spines are quite soft, but harden in a few days, and at first they are incapable of rolling up their bodies.

As a rule hedgehogs are silent, but they will occasionally utter a shrill growl.

They take a long winter sleep, rolling themselves into a ball, in a nest of moss and leaves.

The Dormouse. The dormouse is pale yellow above and beneath, its throat and breast are white, it has a circle round the ears and eyes which is light red, the upper side of its tail is brownish red and the feet are red with whitish toes.

Its home is in thickets and hedges, and it lives on hazelnuts, beech-mast, corn and berries, holding its food in its front paws, which are used like hands and have thick, fleshy palms, as have also the hind feet.

The dormouse is nocturnal, sleeping in its nest or in the hollow of a tree by day with its body coiled into a ball.

II. PLANT LIFE

O dreamy, gloomy, friendly trees,
I came along your narrow track,
To bring my gifts unto your knees,
And gifts did you give back.

Herbert Trench.

Why is it that people do not want to know more about plants and trees by which they are surrounded. The way in which each part is made for a special kind of work is marvellous—it is just as wonderful as the construction of animals. It is surely frightfully interesting to know why things happen—why a tree sheds its leaves—how and whence a plant gets its food—what each particular part of the plant is for.



Of course it is impossible to deal fully with subjects such as these in this little book. A full account of any of these would fill a volume.

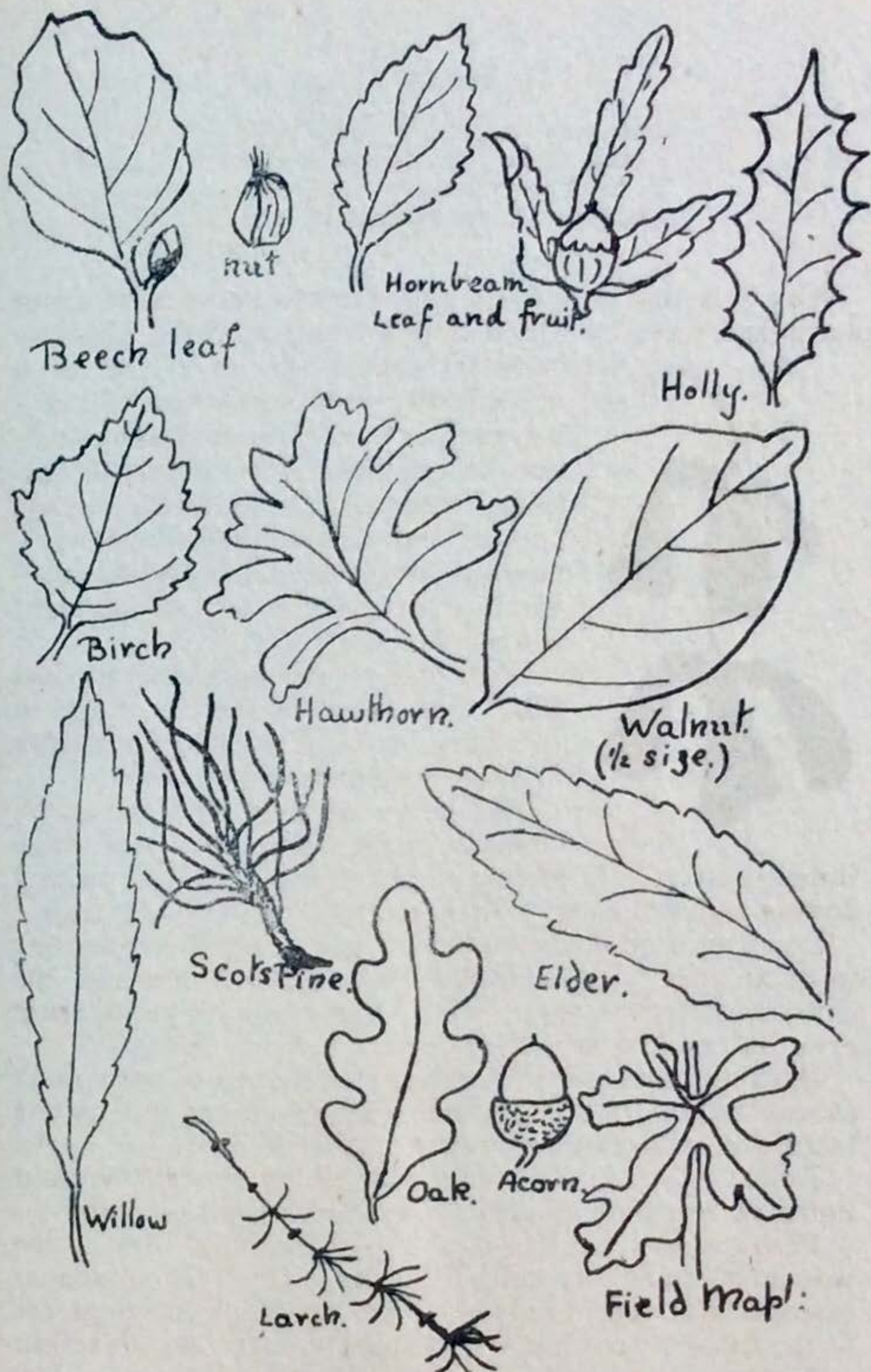
But surely all those who live in the country ought to learn about these things instead of merely destroying them by picking flowers and rooting up plants and then leaving them to die.

Don't let it be your fault that you don't know an oak from an ash. Learn exactly how they differ and the characteristics of each, so that you would know them even by one bud or a piece of bark.

It is not necessary to study botany to a very great extent to know the chief functions of plants, but as you learn you will certainly want to know more.

Don't let yourself live and die in this world without knowing anything about it. It is so vastly interesting.

Perhaps the most beautiful part of plant life is the wonderful colour scheme of Nature. The different shades of green that make the background for the daring colours of the flowers; scarlet, orange, purple, and blue, all bright and living, never anything dowdy, dull or dirty



Every Camp Fire Girl should be able to recognise these leaves and fruits, and should render outline drawings of them from nature.

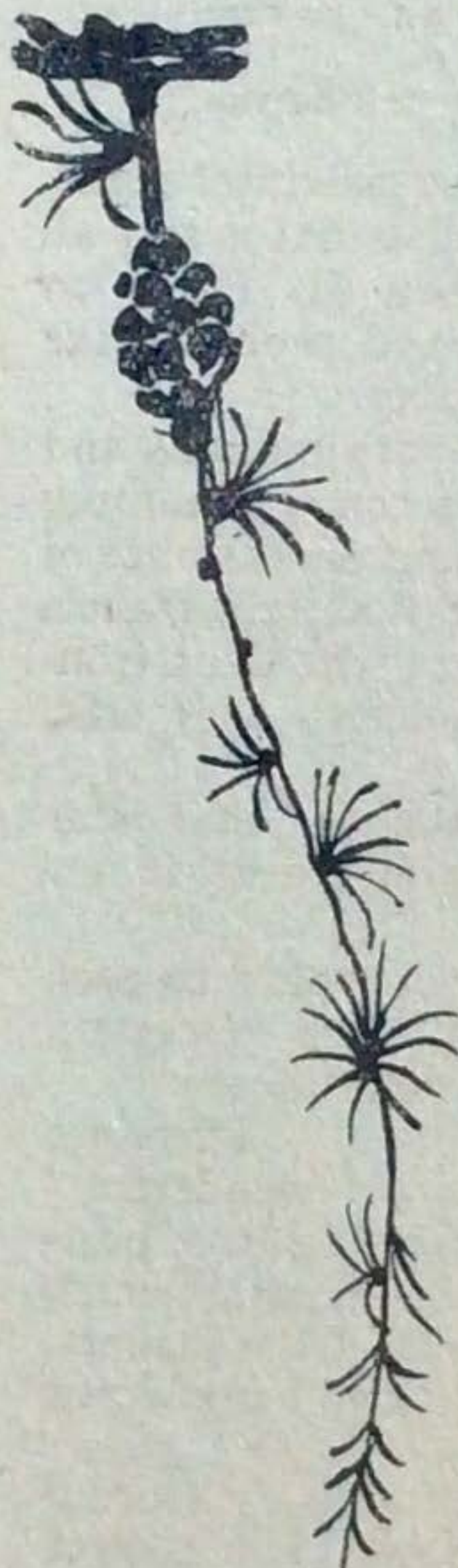
looking where Nature is the artist. After the long winter sleep the World of Plants slowly awakes, the buds begin to burst on the hedges and the trees, the grass shoots out its new blades, the early flowers come out timid and shy, for they are the first to appear, the violets, primroses, daffodils come out; they are, as it were, the heralds proclaiming the news that Spring has come—the Winter—Sleep has vanished.

At first, before the flowers come out, the young shoots are all very bright green; afterwards they become darker, so that the flowers may be more noticeable.

Summer goes by—one blaze of colour—the brightest time of the year passes all too quickly. Autumn comes, the trees, pale yellow, golden, rusty and red, shine in the midday sun, another kind of beauty, perhaps more beautiful than the blaze of summer; it seems grander, more stately.

Blending with the trees, the hedges are scarlet with berries, and after this the sad winter with its skeleton trees silhouetted against the sky.

It is all beautiful, wonderful, modelled by Nature as we are ourselves; lose not the splendour of the Plant World, for the realisation of beauty is part of the training of Camp Fire Girls.



III. STARS, METEORS AND PLANETS

Till rising and gliding out I wandered off by myself
In the mystical moist night air and from time to time
Looked up in perfect silence at the stars.

Whitman.

When you look up into the sky on a starry winter night, or when you are sleeping out, do you realise that nearly all these stars you see are really larger than the Earth on which we live? But these stars are suns, and, probably like our Sun, have planets revolving round them.

They only look so small because they are millions and millions of miles away. Millions of miles conveys nothing to us, so there is another way of expressing the distance of a star from the Earth. It has been found that light travels at the speed of 188,000 miles per second; the light from the nearest star takes $4\frac{1}{2}$ years to reach us; that star, then, is said to be $4\frac{1}{2}$ years distant.

It is rather curious to think that if that star were extinguished we should still go on seeing it for $4\frac{1}{2}$ years.

These stars keep the same position with regard to each other always, and so we come to know them in certain groups; these groups are known as constellations.

Everything in the sky is not a star or "sun." There are certain bodies called planets. These are "wanderers," and, unlike the stars, do not keep the same relative position. These planets move round the sun in paths which are nearly circular; our own Earth is one of the planets. They are not luminous bodies, but we see them by reflected sunlight.

Most people know what is meant by a "shooting star." This is an absolutely wrong name. The correct name is "meteors." They should not be called shooting stars, because they are *not* stars. They are dark bodies rushing about space. The streak of light seen is produced by the friction caused when they come into contact with the atmosphere. These bodies are, at the most, only eighty miles away when seen, and so they are the nearest of all Celestial Bodies.

that he is oval in shape. Curious markings can also be seen on his surface.

He rotates in about ten hours, and so these markings change very rapidly. Not only do the markings differ on a different part of the planet, but very often the markings are different on the same part of the planet after a rotation. This may be due to a dense atmosphere ; in which case it is possible that we never really see the surface of Jupiter. Jupiter has a system of eight moons. It is possible to see these with a small glass. Either a bright spot is seen traveling across the planet or a dark spot, which is caused by the shadow of a moon.

Saturn. With a moderate telescope Saturn may be seen quite clearly, as well as several rings by which he is surrounded, and also a few of his ten moons. This planet may be observed for a few months every year. It is 1,784 million miles from the sun.

Uranus. This planet was only discovered in 1781. Before this time it was thought that Saturn was the boundary of the Solar System. It was through this planet that the eighth planet Neptune was found. It was observed that Uranus was not following the path it should be, taking into consideration the influence of the bodies in the sky already known of ; there must be some other body influencing the planet that was not known. Two men solved the problem at almost the same time, and said that if the telescope was pointed to a certain part of the heavens on a certain night a planet would be discovered. This marvellous work proved correct, and Neptune was found.

Neptune is 2,800 millions of miles away from the Sun. It completes one revolution round the Sun in 165 years. As far as we know, these are the only planets belonging to the Solar System.

LOG VIII

SQUAWCRAFT

I. Squaws—II. The Trail of Health—III. Health of the Mind—IV. Meditation—V. What shall I read?—VI. Handicrafts. (a) Wampum, (b) Leatherwork, (c) Basketwork, (d) Weaving—VII. Occupations. Conclusion of Part I.

I. SQUAWS

Answer ! are ye fit to be
Mothers of the brave and free ?

W. Whitman.

OUGHT we not to try to become as good squaws as those Red Indian women of whom modern civilised people know so little. The Indian Squaw did wonderful things with the most primitive instruments. She made those beautiful robes which decked the Chiefs, wove the magnificent wampums, which, if done now, would be considered a great achievement. Everything the Indians used was made picturesque because they loved beauty. The Squaw was responsible for the decorating of these things, and she certainly did it well. She was strong mentally and physically, and was not a mere worker with her hands. She pitched the tent, fetched water, and did most of the work of the camp. She was not used as a "drudge" for the Chief. The work was seldom a great hardship to her, and if she had but little voice in the ruling of the Tribe, she was respected by the men and treated in a courteous manner. She was able to do these things because from her earliest childhood she was trained to live out in all weathers, and in this way she became hardy and fit.

When the Tribe struck camp, the squaws followed on foot, very often walking for miles, and when they arrived

at the camp ground their work had only just begun. The tents had to be pitched before night fell, and a meal had to be got ready after their long journey.

Are we then so much superior to these women who had to fight against much greater odds? The climate they lived in was harder, the winters were often terribly severe and food was often impossible to secure.

If we were accustomed to living out we should be able to endure more hardship without any inconvenience, and with much profit to health and strength of body and mind.

We are not able to make things half so beautiful, yet we have all that civilisation and machinery can provide.

This slow dry-rot of civilisation—this enfeebling comfort in the end will destroy our Empire.

We must strive to do better, to become more efficient.

We shall be stronger and more alert if we live close to Nature and follow the Outdoor Trail.

Can there be any stronger proof of the value than the wonderful constitution of these Red Indian women.

Follow the Trail !

II. THE TRAIL OF HEALTH

Clean Bodies—Clean Minds

The doctor does not give health, but the winds of heaven.

E. Carpenter.

That which is *clean* has every chance to grow *strong*. Therefore, clean bodies—strong bodies, clean minds—strong minds, and in consequence, clean bodies and minds, a clean, strong, hardy race. Work for that, play for that—that is true patriotism—the building of the race.

Take care of your body, and especially of the abdominal organs. The abdominal muscles are of the greatest importance to womanhood—therefore as a Camp Fire Girl you will guard against all that may weaken them in any way. You should endeavour to strengthen these muscles, which are often weak in girls, the back and the abdomen. In all your games and exercises remember that “a girl is

not a boy—a boy in skirts. She who imitates the boy is not of the Camp Fire Trail.

The boys are training to be *men*.

We are training to be *women*.

In order to carry out this aim in life it is the duty of the outdoor Camp Fire Girls to practise self-restraint in thought and action, which leads at last to full development of body, mind and spirit, and without which there can be no virile womanhood, no strong and splendid motherhood—and therefore no sane and healthy children. For the building of the race lies in the hearts of the girls—in the innermost thoughts it is hidden like a folded bud, nor may it blossom too soon. With slow and rhythmic development, stage after stage let the great desire grow from girlhood to womanhood.

With regard to the health of the body, remember the following rules: *Be clean, dirt is the cause of nearly all disease.* When any one is learning to drive a motor-car it is essential that he or she should know something of the way in which the motor is built up. The importance of keeping the engine clean so that it does not get “clogged up” is well known.

The human body is the most complicated piece of machinery ever evolved, and people take it upon them to drive their lives without knowing, in some cases, even the most elementary things about it. It is necessary to know why the body must be kept clean externally and internally. Briefly:

The body must be kept clean externally in order to get rid of dirt which holds disease germs. It must be kept clean, so that the pores of the skin may be kept open to allow the sweat glands to do their work properly, that is to get rid of waste matter. It is necessary to rid the skin of this waste matter by perspiration. Having perspired, the whole body must be washed in order to cleanse the pores of the skin. Dried perspiration is the beginning of disease—the skin is “clogged.”

The body must be cleansed internally: it is obvious that unless the waste matter is cleared out, the poisonous gas given off by it will work havoc with the constitution.

The brain will become muddled, headaches, eyeache and toothache are often due to neglect of this internal cleansing—keep your bowels in working order.

Don't deform your body by wearing tight clothes

The body is the Temple of the Great Spirit.

The human body if left to grow naturally is beautiful. As soon as it is deformed in any way by tight clothes it is a pitiful object. Remember that the body is *actually* the "cradle of the Race," that it is your duty, the first and most important duty of every girl to keep her body pure and "whole," realising that if the body is in any way deformed it will have dire effect on the next generation.

Breathe through the nose

What is the use of having a specially constructed organ if you do not use it? The nose is made so that the air entering the lungs is filtered, but if you breathe through the mouth germs enter the lungs—result, *disease*.

Don't sit in wet clothes

It is not getting wet that does the harm, it is the sitting in your wet clothes and shoes that gives you the cold. It is foolish and very wrong to do things which you know are likely to give you a cold—it is the sign of a *tenderfoot*.

Brush your hair thoroughly night and morning

Here again is a case of knowing why the hair should be brushed. There are several reasons—the dust must be brushed out of the hair—dirt again—germs to be got rid of. There are special oil glands which secrete oil and so prevent the hair from becoming too dry and brittle. In order that the whole of the hair is properly greased it is necessary to brush the hair.

Keep your teeth clean

Teeth are most important. If the teeth are not in good condition it will affect the digestion and give internal trouble. Clean your teeth, brush them, and have them attended to before they decay.

Don't muffle your throat

The idea that muffling the throat will prevent chest complaints and colds is untrue ; it makes the throat weak.

That which you protect and "muffle" and "coddle" only becomes weaker still.

Care of Health during Menstruation

Menstruation plays a very important part in a girl's life. It is therefore of the utmost importance that every girl should be prepared for its coming, and also that she should realise the need of taking great care of herself during each period.

It should be explained that in this, more than in anything else, by overstrain or by getting a chill she may ruin her health for life. When menstruation first takes place the girl should rest completely for a day or two, not taking part in any unnecessary physical exercise ; for by taking care at the beginning, regularity of the periods will follow.

It is a most unfortunate idea that prevails amongst most girls that it is not wise to take a bath. This is altogether a false idea, providing that the bath is hot no harm is done. It is most important that there should be a thorough wash twice a day. There are several things that should be avoided during the periods. Sitting in wet shoes and stockings is dangerous. In camp it is perfectly all right to go barefoot even in wet grass, because no cold is caught with bare feet.

Bicycling should only be done when necessary. Short journeys are not harmful, but a long bicycle ride is *bad*, and must therefore be avoided. Any physical exercises which strain or pull on the abdomen are dangerous *always*, but more particularly at this time.

Rhythmic exercises are good, but all kinds of gymnasium with "apparatus" should be avoided.

When the periods have become regular it is inadvisable to bathe the day before menstruation is due, as this often has the effect of delaying the flow and causes unnatural pain and trouble. It is not natural to have any pain. It shows either that there is some weakness or else that not

enough care has been taken of the health. Unfortunately, many girls are too shy and reserved about the subject to make themselves "conspicuous by their absence" from certain games and physical exercise. However, if it is understood that her own health and the health of her children depend upon proper care being taken, she will wisely look after herself and observe certain simple rules which are given above. It is all *most* important.

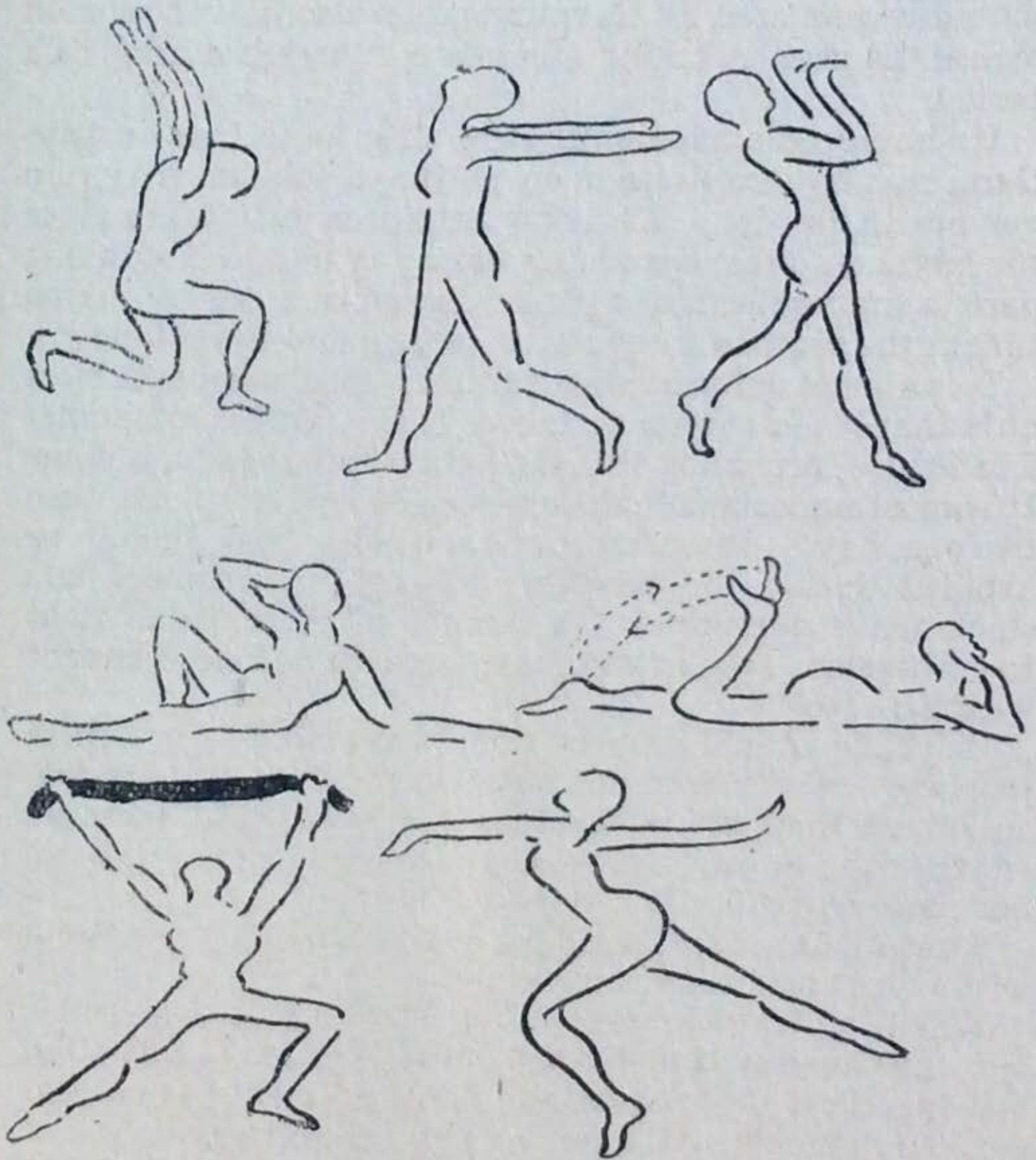


CHART OF RHYTHMIC POSES

It all comes to this : if you do not keep your body fit you are " asking for trouble, and you'll get it."

It is your duty, and the only real patriotism, to keep your body in as perfect a condition as you possibly can.

You are *responsible* for your own health, and it is *Un-natural* and a sign of degeneracy to neglect it.

Keep fit.

Live out.

RHYTHMIC EXERCISES

It is now recognised that the ordinary " drill " " 1, 2, 3, 4, shun " exercises are " out of date." They have had their day and done their work. For girls especially any straining exercises are bad. Rhythmic exercises are the best, changing slowly from one position to another, so that the body as a whole is moving in harmony. These movements must be done gracefully without any kind of jerks. Here are some illustrations to show what I mean.

The parts of the body which are usually allowed to get stiff are the arms, neck and stomach. These are the parts to which special attention should be given.

It is not muscle that we want, but bodies which are supple and move in perfect harmony. When walking always remember that the movement should come from the hip.

III. HEALTH OF THE MIND

The health of the body is, of course, most important. The health of the mind is also part of the Outdoor Training.

The following quotations should be remembered :—

1. Cultivation of the mind is as necessary as food to the body. (*Cicero.*)
2. Keep true, never be ashamed of doing right, decide on what you think is right and stick to it.
(*George Eliot.*)
3. Be as careful of the books you read as of the company you keep, your habits and character will be as much influenced by the former as by the latter.

(*Paxton Hood.*)

4. By thy words thou shalt be justified and by thy words thou shalt be condemned. (*Matthew xii. 37.*)
5. If there is a person to whom you feel a dislike, that is the person of whom you should never speak.
(*R. Cecil.*)
6. Keep thyself pure. (*Timothy v. 22.*)
7. Remember that you influence to some extent everyone with whom you come in contact.
8. If you would not be known to do a thing never do it.
9. Train up the child in the open air, and when he is old he will not depart from it. (*John Hargrave.*)
10. There are nettles everywhere,
But the smooth green grass is commoner still,
The blue of heaven is larger than a cloud.

IV. MEDITATION AND THE QUIET MIND

Let your mind be quiet, realising the beauty of the world, and the immense, the boundless treasures that it holds in store.

Ed. Carpenter.

If you want a supple body, you think it quite natural to do exercises in which that part of the body you wish to become supple is brought into play.

In the same way, it is necessary to give the mind exercises—very few people realise this.

The power to think clearly and steadily and to concentrate comes through practice.

In order to concentrate it is necessary to have your body under complete control and perfectly still. You cannot think if you fidget, because unconsciously a certain amount of thought is being given to the fidgeting.

The perfect position for meditation is assumed by the Hindoo Yogi. Sit crossed legs, body and head erect, hands folded in the lap, and it is sometimes useful to have something in the hand, a stone for example on which to fix the eyes. So far it is simple—now, what to think.

This particular kind of thought exercise is not so easy as people imagine. There must be no arguing; you must not weigh your subject of thought; you must not discuss within your own mind. To begin with, it is good to repeat

a word or a sentence. For example—"everything is everything," "everything is everything," and so on. It is absolutely necessary to meditate *alone* in solitude.

"Self-possession cannot be perfect with another intellect beside thee." "For mind hath influence on mind, and no man is free except when alone." There are thousands of things to think about—the wonder of Nature, the beauties of Nature, the way of civilisation, etc. It is only through practice that you will be able to concentrate.

By training your mind in this way you will be able to keep your train of thought fixed on one thing for any length of time.

Try it—it is good, and also it is an important part of the Camp Fire Training.

V. WHAT SHALL I READ ?

Dreams, books are each a world, and books, we know,
Are a substantial world, both pure and good ;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.

W. Wordsworth.

The question "What shall I read" ? continually arrives. Here is a list of books which you may find useful :—

Girl Guiding, by Sir R. Baden-Powell, K.C.B.

Woodcraft, by E. T. Seton.

Lives of the Hunted, by E. T. Seton.

Wild Animals I Have Known, by E. T. Seton.

Lonecraft, by John Hargrave.

Wigwam Papers, by John Hargrave.

Totem Talks, by John Hargrave.

Tribal Training, by John Hargrave.

Walden, by David Thoreau.

The Jungle Book, by Kipling.

Kim, by Kipling.

My Life as an Indian, by J. W. Schultz.

Treasure Island, by R. L. S.

Travels with a Donkey, by R. L. S.

Island Nights' Entertainments, by R. L. S.

A Child's Garden of Verses, by R. L. S.

White Fang, by Jack London.
The Call of the Wild, by Jack London.
Indian Boyhood, by C. Eastman.
The Soul of an Indian, by C. Eastman.
Robinson Crusoe, by Daniel Defoe.
Songs of a Sourdough, by Robert W. Service.
The Crescent Moon, by Rabindranath Tagore.
Alone in the Wilderness, by Joseph Knowles.
The Forest, by Stewart Edward White.
The Wind in the Willows, by Kenneth Graham.
The Golden Age, by Kenneth Graham.

USEFUL BOOKS FOR OLDER GIRLS

Towards Democracy, by Edward Carpenter.
Love's Coming of Age, by Edward Carpenter.
Lavengro, by George Borrow.
Walden, by David Thoreau.
Sadhana, by Rabindranath Tagore.
Gitanjali, by Rabindranath Tagore.
Towards Racial Health, by Nora March.
The Light of Asia, by Edwin Arnold.
The Great War Brings it Home, by John Hargrave.
The Art of Travel, by M. Galton.

VI. HANDICRAFTS

(a) WAMPUM

Wampum is woven beadwork. It was used by the Indians as an agreement when they concluded a treaty, the Chief of each Tribe giving the other a piece of Wampum.

The Camp Fire Girl wears wampum symbols on her headband to represent the honours she has gained.

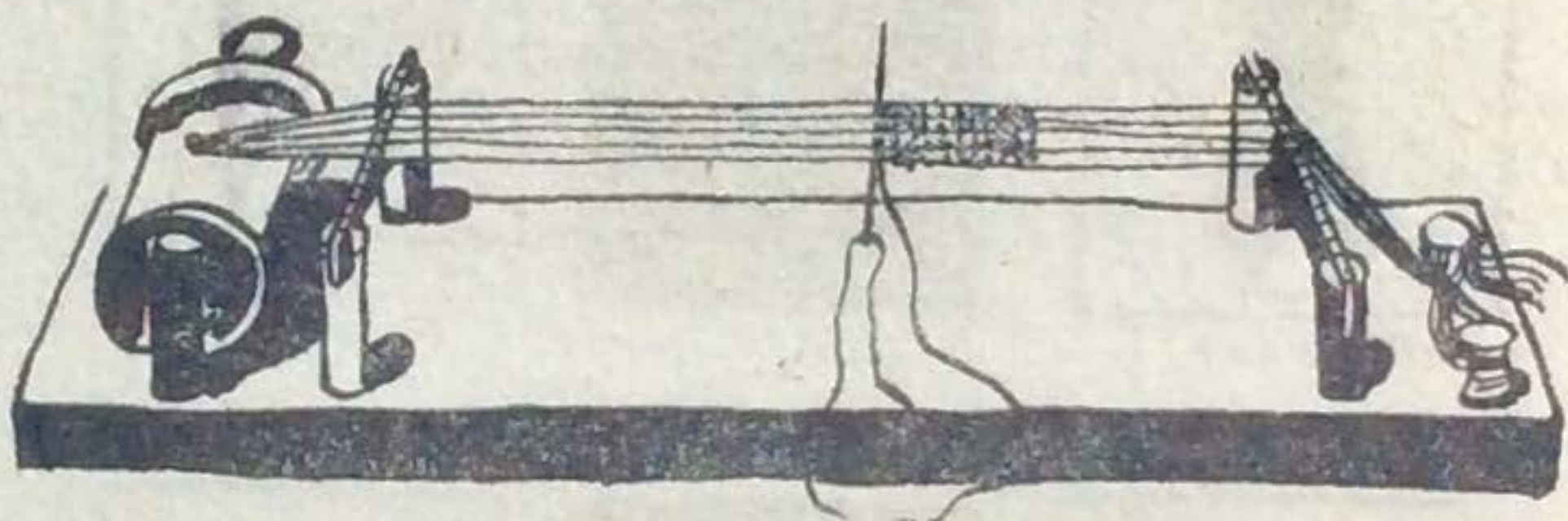
The following is the best method for making wampums :

You must either make or buy a bead loom, as shown in the diagram. It is possible to work on a cardboard box, having made the teeth for the threads in two sides of the box, but it is better to work on a wooden loom, as the wampum made will be more even.

To thread the loom, ready for weaving you require one more thread than the number of beads in width.

Cut the required number of threads as long as you want them, and knot them, pass round the roller and pull the ends through, so that they are secure. Place each thread in a tooth on the bridge of the loom, and pass it across the length of the loom, placing it in the corresponding tooth in the other bridge; pull the threads tight and fasten with the wooden peg.

The thread used should be fine and strong—buttonhole silk is the best. The needle must be fine enough to go through the beads quite easily. Special bead needles can



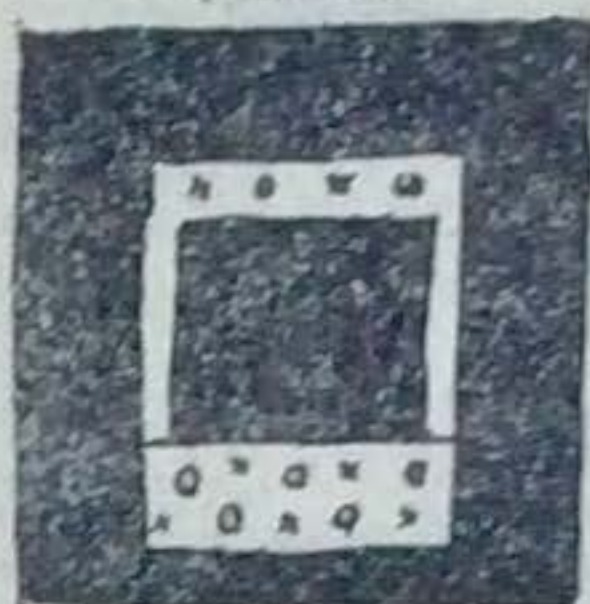
BEAD LOOM

be bought. These are specially long, with a long eye. These can be had in different sizes. No. 12 is the usual size used.

When the loom is threaded and *all* the threads are tight, begin to weave. This is called the warp. Thread your needle with a fairly long thread and fasten the end of the thread on to the left hand warp thread. Put the beads on your thread and place them *under* the warp, so that each bead is between two warp threads. Then take the needle through the beads, letting the thread be *over* the warp threads. The beads are thus kept in place. This is continued until the pattern is finished.

When weaving a wampum symbol for the headband it is important to fasten off the threads securely and neatly. The best way to do this is to mount the symbol on a small piece of leather, which can be sewn on to the headband; place symbol on a piece of leather, and take each warp thread through the leather separately. This is done on each side

Wampum Symbols.



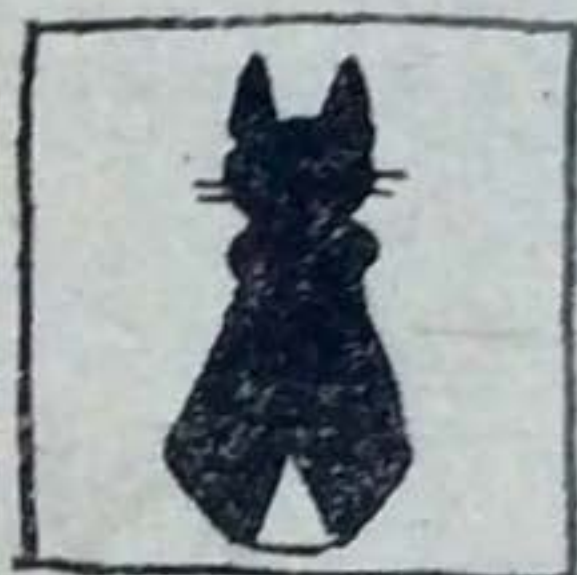
Headband.



Birds.



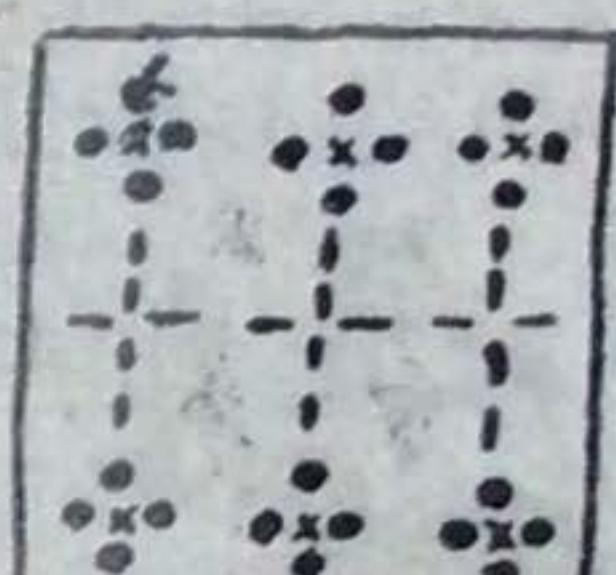
Sleeping Out.



Animals.



Stars.



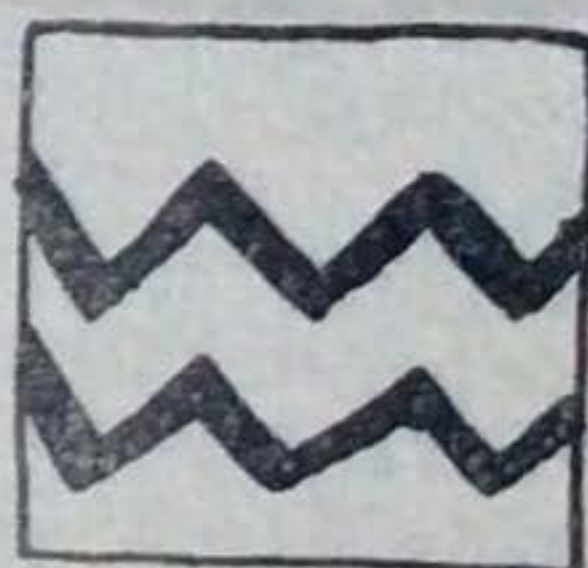
Flowers.



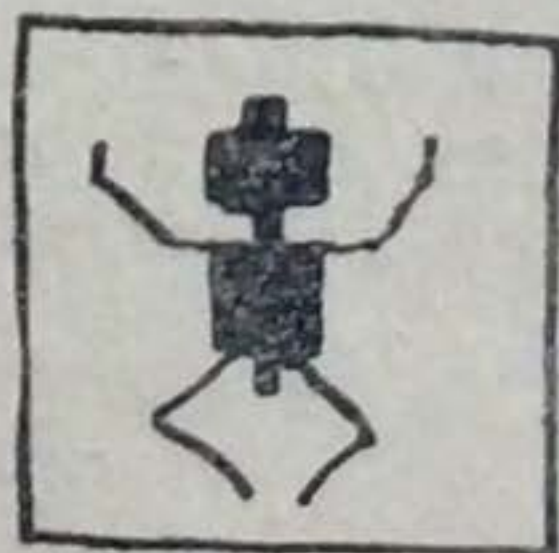
Trees



Teepee



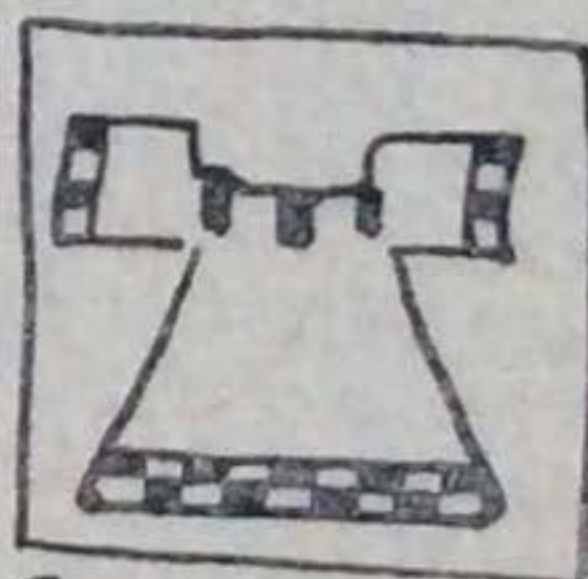
Swimming



Hop Skip & Jump.



Tomtom



Ceremonial Dress

Design for Wampum Symbols which are worn on the Headband.
Each symbol denotes some test passed in Camp Fire Competition.

of the symbol, and the threads are then tied at the back if they are long enough. If they are not long enough they can be glued to the leather. This makes a neat job, and is worth the trouble—it takes a little patience to do. Always keep the threads tight, so that the edges are neat and straight. Wampum borders make a most effective trimming for the Ceremonial Costume. The Sign can be woven in wampum, by those who have gained it, to put on the Ceremonial Dress.

Pot beads are the best beads to use. They are sometimes difficult to get, but they are cheaper and much more brightly coloured than steel beads.

(b) LEATHER WORK

As every Camp Fire Girl makes her own belt, moccasins and leather badges, it is necessary that she should know how to sew leather. Selling leather goods is a good way of obtaining funds. Leather bags, purses, book carriers, blotters, etc., always sell well.

In sewing leather it is best to have an awl and a blunt needle, and if possible waxed thread. If the leather used is very hard or stiff it is a good plan to soak it. This makes it much more pliable. Pierce the leather at even distances with the awl, and then sew up and down with the blunt needle. If this is done carefully, it is as strong as machine sewing and looks just as well.

Fringing is always the best ornament for leather goods, and gives a finished appearance.

When making purses, etc., instead of sewing, lacing is often used. For this you should have a punch with which to make fairly large round holes (about the size of an ordinary paper punch). Cut a long strip of leather about $\frac{1}{2}$ " wide, and use this to lace the leather together. This looks well and is very strong.

For handles of bags a plait of leather is serviceable. It is generally better to have a four plait. The strips of leather used should be straight and evenly cut, otherwise the plait will not be straight. For decorating leather, poker work or painting may be used. It is also possible to

embroider in silk on leather. This is very useful in making badges.

My own Tribe wear leather shoulder badges of the Sign of the Woods worked in silks.

(c) BASKET WORK

Basket work is another handicraft that should be practised; it is a good way of getting funds. Different kinds of baskets may be made either in cane or raffia. It is impossible in such a book as this to give any details of the way to work, but there are several handbooks to be had on the subject.

(d) WEAVING

The ancient art of weaving on a hand loom has been superseded by machinery.

It is a most interesting work, and girls should be encouraged to weave their own materials on a hand loom. The loom used should be quite light. A loom of a suitable kind can easily be made (in peace-time) for £1. Every standing camp should have its own loom. I hope to have one in use in my own Tribe before long.

It is taken for granted that every Camp Fire Girl can sew and knit, as she must make her own costume. It is part of the training, and the Chief should see that it is not neglected.

VII. OCCUPATIONS

I suggest that a group of girls could easily live together in camp and make their living by handicrafts, so that they could always be in the open.

Perhaps if those living together were not all skilful enough to do this, those who were not skilled could do more of the necessary work of the camp.

There are many ways in which squaws could make money. Here are a few:—

LEATHER WORK.—By making bags, purses, bookcovers, blotters.

WEAVING.—Set up a loom and weave material.

WAMPUM.—Beadwork purses, necklaces, girdles, etc.

SEWING.—Anyone who is able to do fine sewing or dress-making might be able to sell her work.

STENCILLING.—Curtains, tablecloths, dresses, etc.

EMBROIDERY.—Children's clothes, tablecloths, cushion-covers, bed-spreads, etc.

LACEMAKING.—With bobbins on a cushion, filet, Honiton, crochet.

KNITTING.—Ties, scarves, jerseys, babies' shawls, jackets, etc.

CARVING.—Wood-carving, chip-carving, chairs, bellows, etc.

JEWELLERY.—Making chains, beaten metal work, oriental pins, etc.

BASKET WORK.—Baskets of all kinds.

ILLUMINATING.—Printing, illustrating and binding in leather, books, poems, etc.

In time perhaps it would be possible for such a camp to be in touch with a similar boys' camp in the district; in which case a system of exchange would be to their mutual advantage.

The girls making clothes or any kind of squaw's work for the boys, while the boys could give the girls things for their camp, carpentry work, pottery, etc. This is not at all difficult to organise.

It is always the "earning of a living" that is brought forward as an insurmountable difficulty. Here is a way out.

Pitch the camps and get to work.

CONCLUSION OF PART I

Roughly, I have outlined a primitive, outdoor training for Camp Fire Girls in this country. There is much in it that appeals to the eye—the picturesque dress, the symbolic ceremony, the magic flame of the camp fire, the colour and design—but it must never be forgotten that this is a training "where more is meant than meets the eye...."

The years between 16 and 20 are the most critical of all, for this is the time of life when things make the greatest impression.

After sixteen there is likely to be a dropping off in attendance at Camp Fire Meetings. The feeling is likely to develop, "I am now too old to play with babies." This is quite natural—but don't let this mean that all the years of training have been to no purpose. You must give the girl something which will hold her and appeal to her imagination, something which is in keeping with her time of life. There are two ways of doing this :—

1. Give the girl a responsible position in the Tribe.
2. Let the elder girls form a band of their own.

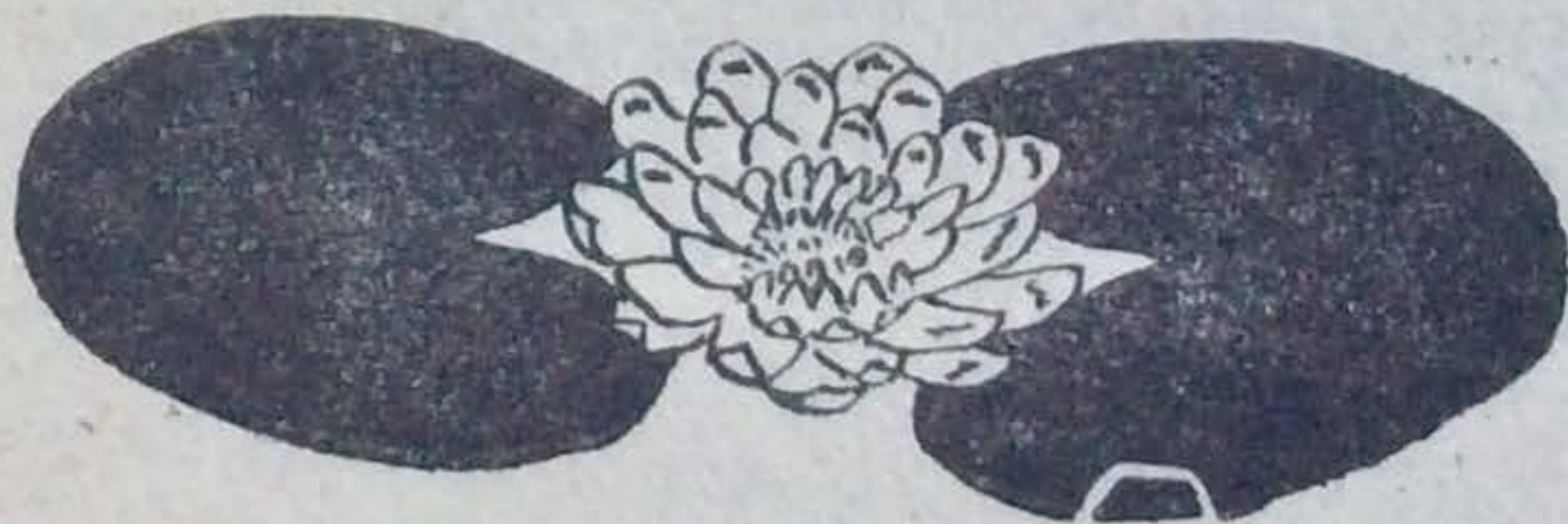
This period of life is often misunderstood. Girls become quiet and thoughtful ; they like to be alone, it is a natural process, treat it as such.

All that has gone before is only the beginning of the training, and in Part II (The Outdoor Mother) I shall endeavour to suggest further development of this Outdoor Spartan System for girls from the age of seventeen to mature womanhood.

The Girl who has gone through the Camp Fire Training has a foundation on which to build. It is necessary to stimulate this desire for something more adapted to the needs of the older girl. I hope the following suggestions may be found of use.

This task is not an easy one. I do not shut my eyes to the fact that in all I have but given a sketch—often but a threadbare sketch of such a training.

Nevertheless, here is something definite—and those who take up the work will fill in many details which in a book of this size it is impossible to include.





PART II

THE OUTDOOR MOTHER

As unto the bow the cord is,
So unto the man is woman,
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other.

Hiawatha.

PART II

THE OUTDOOR MOTHER

(IN SIX LOGS)

I. The Cradle of the Race—II. Maintain the Camp Fire Caste—III. The Outdoor Child—IV. Training the Papoose—V. The Wonder Age—VI. The Farewell Pow-wow.

LOG I

THE CRADLE OF THE RACE

Where did you come from, Baby dear ?
Out of the everywhere into here.

G. Macdonald.

HIDDEN in her innermost heart—deep-down, unseen and often unexpressed, but, nevertheless, strong and full of boundless significance for the future—burns the fire, the desire, “the greatest wish in the world——.”

Intangible and shy, this the strongest and most powerful, the tenderest and most beautiful of all desires unfolds with the natural awakening of sex, like a lotus bud.

“The sweet, soft freshness that blooms on a baby’s limbs—does anyone know where it comes from? Yes, when the Mother was a young girl it lay pervading her heart in tender and silent mystery of Love—the sweet, soft freshness that has bloomed on baby’s limbs” (*Tagore*).

Do not try to stifle this with convention. It is so much part of the girl’s nature that you cannot if you would abolish it. Unfortunately, it can be distorted. Rather help her to live and think purely and naturally, for as Robert Louis Stevenson says: “Place them in a hospital, put them in a jail in yellow overalls, do what you will, young Jessamy finds young Jenny”—and thank goodness this is so!

Trained as a Camp Fire Girl in the Outdoor Way with the magic symbol of the Everlasting Flame entwined into her

very life, into her thoughts, into the joys and sorrows of her girlhood days—will the Camp Fire Girl put out the Sacred Spark when she enters the dawn of womanhood?

Does she not the more acknowledge the advantage of the nature philosophy, the symbolic Ceremony, the healthful campcraft, the stoic endurance, and the joy of life in the open, when she is no longer a member of the Camp Fire Tribe?

Will she now depart from the Traditions of the Outdoor trail?

In her Tribe she learnt the full import of Work and Health—will she now seek to escape the wonderful climax?

Having imbued her very soul with the joy of Nature and the simple things of the Earth—will she not continue the natural development, relying always on her strengthened instinct—towards the realisation of her own life?

The Camp Fire Girl passing rhythmically from girlhood to early womanhood will now regard herself as the possible "cradle of the coming race." In secret she will desire this, in silence she will prepare for this, in meditation she will concentrate upon this—and for this she will keep herself fit in body and mind, that she may be worthy of the great task.

Civilisation continually thwarts the natural impulse of *all* life—and thereby have we gone astray.

The Camp Fire Girl is the coming Camp Fire Mother—the outdoor Mother. It is for the Camp Fire Girl to marry the Woodcraft Boy. Both of them having lived an Outdoor Life, they will have regained something of the Primitive instinct which we have lost.

Their feelings will be more intense, more vital, more natural; between them will be love, purer and stronger than that which is known in the towns and cities.

The sacred flame will leap up suddenly, and will burn steadily, never to be quenched—for it is a Natural love between Nature's Children. They will be guided by primitive instinct, and because it is a *natural* instinct it will be right.

Thus we may develop healthy parents for the children of the next generation, and a sound foundation for the reconstruction of our Nation.

LOG II

MAINTAIN THE CAMP FIRE CASTE

Let love be purified, and all the rest will follow. A pure love is thus, indeed, a panacea for all the ills of the world.

Thoreau.

It is for the Camp Fire Girl to marry the Woodcraft Boy. This is necessary that she may maintain caste, continue the bloodline, and uphold the Traditions of the Outdoor Life. It is most important that the Camp Fire Girl should marry one who has the same ideals as herself, who knows the value of the Outdoor Life and has practised it—otherwise the caste is broken. It is important that both boys and girls should undergo the Outdoor Training on Spartan lines and follow the Outdoor Trail in order that the next generation may be healthy and hardy. They will maintain caste.

The Outdoor Girl who marries the Indoor Man not only breaks the bloodline of Hardihood—but also, and as a consequence, such a union is doomed. They are absolutely different, they can never live in harness, they will never be able to understand each other perfectly. It will be like the Tame and the Wild Bird in Tagore's poem :—

The tame bird was in the cage, the free bird was in the forest,
They met when the time came, such was decreed by fate.
The free bird cries, "O my love, come let us fly to yonder wood."
The cage bird whispers, "Come hither, let us both live in a cage."
Said the free bird, "'Midst bars, where is there room to spread wings?"
"Alas," cried the cage bird, "I know not where to sit perched in the sky."
The free bird cries, "My darling, sing you the songs of the woodlands."
The cage bird says, "Alas for me! I know not the songs of the woodlands."
Their love is intense with longing, but they can never join wings.

Through the bars of the cage they gaze on, and vain is their wish to know each other.

They flutter their wings in yearning, and sing, "Come closer, my love."

The free bird cries, "It cannot be, I fear the doors of the cage."

The cage bird whispers, "Alas! my wings are powerless and dead."

So shall the "caged bird" (one who has for ever been tied down by convention, who knows nothing of the Outdoor life, nothing of the lure of the Camp Fire) find that his wings are powerless and dead. The time may come when he would wish to abandon the old life, but it will be too late. Surely, then, the "free bird" and the "caged bird" can never fly wing to wing.

Lose not caste, it is for the "free birds" to fly together, to enjoy life together, working and playing for the same ideal, sharing the joys of life in the open, and helping the "caged birds" as much as they can. I would misquote "for to live out of doors with the man a woman loves is of all lives the most complete and free" (*R. L. S.*)

She who loses caste degenerates, and that is what we of the Camp Fire Trail are striving to avoid. It is for us to uphold the Traditions of the Outdoor Life. Let these lines of *R. L. S.* to his wife stand as the ideal of the Camp Fire Mother:—

Trusty, dusky, vivid, true,
With eyes of gold and bramble-dew
Steel-true and blade straight
The great artificer
Made my mate.

Honour, anger, valour, fire;
A love that life could never tire,
Death quench or evil stir,
The mighty master
Gave to her.

Teacher, tender, comrade, wife,
A fellow-farer true through life,
Heart-whole, and soul-free
The august father
Gave to me.

LOG III

THE OUTDOOR CHILD

The Trio perfect : the man, the woman, and the babe ;
And herein all Creation.

Ed. Carpenter.

THE responsibility resting upon the Mother cannot be exaggerated ; it is for the Mother to mould the Future Race.

This moulding begins before the child enters the world. It begins in the thoughts of the Mother before the Child is born.

“ I will keep my body pure, very pure ; the sweet air will I breathe and pure water drink ; I will stay out in the open for hours together, that my flesh may become pure and fragrant for your sake.

Holy thoughts will I think ; I will brood in the thought of Mother-love ; I will fill myself with beauty ; trees and running brooks shall be my companions ; I will pray that I may become transparent—that the sun may shine and the moon, my beloved, upon you. Even before you are born.”
(*Edward Carpenter, “ Towards Democracy.”*)

Let the thoughts of the Mother dwell always upon the beauty of Nature. It is difficult to give any definite rule for thought, but here are a few suggestions for a Mother's thoughts :—

Think of all the beauties of Nature :

The splendour of the rising Sun.

The pure white of the rolling clouds against the bright blue sky.

The beating of the waves on the sandy shore.

The calmness of rising smoke.

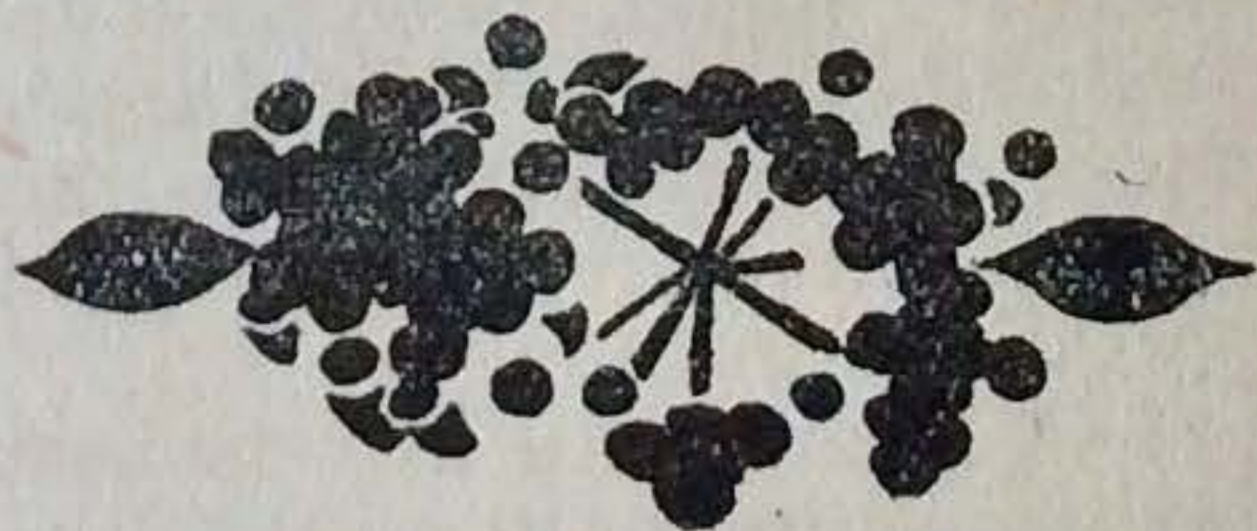
The light of the moon.

The Stars cut out of the dark blue velvet of the night-time sky.

The ripple of the River.

The Sound of the Wind sighing in the Pine Woods.
The glistening dewdrops.
The trees silhouetted against the Sunset Sky.
The good hard old Earth.
The bursting bud in Springtime.
The golden leaves of Autumn.
The pureness of the Winter Snow.
Of all these think, and more—
Think of the Wild People, O Mother.
The wonderful grace of the flying bird.
The fleetness of the running rabbit.
The supple limbs of the Wood Folk.
Think, think, meditate :
That your child may be pure.
That you may bring into the World
One of courage, and strength,
One that may ever help others to live ;
One that will be a child of Nature.
Loving all that you yourself love,
Fearing neither Life nor Death,
But living a life of Health and Happiness
In the Outdoor World of Nature.

So will the Education of the child begin, even before it is born, and as you have been educating it whilst yet it was kept from the dangers of the World, so when the little life shall come into existence will you continue the education, remembering that the natural development of the child must not be stunted or cut short in any way, for if you will not let the child be natural you are hindering its growth. Let this first education play an important part in your life, for so shall the New Race be built.



LOG IV

THE TRAINING OF THE "PAPOOSE"

Perfect little body without fault or stain on thee,
With promise of strength and manhood full and fair.

Rt. Bridges.

DR. Brend, in his book *Health and State*, comes to this conclusion, that "a smoky and dusty atmosphere as a cause of infant mortality far transcends all other influences." He proves this by most carefully weighing the subject and using statistics to strengthen his arguments. If this is true, that is, if the "dust-polluted atmosphere" endangers young lives more than poverty, more than neglect, more than bad housing, more than ignorance on the part of the Mother, surely we must do all that we can to *take the children out of the towns*.

It is the want of fresh air that not only causes a great amount of disease, but also kills more children than any other cause. Even out of doors in the city streets you cannot escape the atmosphere. The children must get out into the country where they may breathe pure air. Under present conditions it is not possible to get all the children out of the towns. We can only hope to *save the few* and try to prevent the people migrating into the towns from the country.

The country folk are often obliged to go into the towns to earn their living, to work in the factories and workshops because the work of the *land* is neglected and underpaid.

The town has certain attractions, shops, theatres, music-halls, and cinemas. These are all *unnatural* amusements, and for the most part unhealthy ones.

The country folk do not realise that the beauty by which they are always surrounded beats all the flare and glare of

the town. They are often caught in the snare of town life, and for a time excited by the noise and bustle. This false excitement quickly becomes commonplace, and not a few long once more for a breath of fresh air. But they are caught like wasps in a treacle jar, and there is no getting out.

It is for those who are themselves convinced of the value of the Outdoor Life, who know the joy of living close to Nature, to train their children to love the country and to *work in the country*. Let the child be natural—and be natural yourself. Let the child live out in the open air; for this is more important than good food, more important than good clothes. The children need “fresh air.” If you deny them this you are killing them, you are a criminal, a murderer. There is little or no excuse. Air is no luxury, it is everywhere, it is cheap; yet hundreds and thousands of children are only allowed it in small doses.

Let the children be free, free from the burden of clothes, free from artificial heat, free to play in the open, no longer surrounded by four walls.

Let the child go barefoot, that it may know the feel of the Earth, that it may know the feel of the soft grass and the wet dew; it is all part of the child's education. Let the sunlight play on the little body and let the river bathe it. The child knows no fear if it is allowed to be natural.

Let it see for itself the sky, the stars, the grass, the feathered folk of the air and the Wild People of the Woods.

As the child grows it will be filled with curiosity, it will ask questions on every subject; always answer these questions truthfully—it is not impossible.

Never lose an opportunity of giving the information when it is asked for. This is the best form of teaching, when it is not necessary to *force* knowledge upon your pupil.

The papoose should always sleep out. After all, for the first few months of its life, it does little else than *sleep*. If the papoose does not *sleep* out it follows that it spends most of its time indoors.

As a rule, the poor wee thing is muffled up in blankets and surrounded with curtains so that not a breath of

fresh air can possibly get to it. This is the usual way—must keep it warm, it would get cold if it was allowed to breathe *fresh air*—poor little pink bundle. It is quite true, *that* baby, used to being muffled up, *would* get a cold if it was exposed to the fresh air, and so it goes on through its whole life. Once start muffling and you can never stop; but this is not the way to bring up the strong, healthy baby—the Outdoor baby.

Taking it, then, that the baby should spend most of its time in the open air, *it must sleep out*.

In the summer months a cot in the garden is sufficient. It is quite easy to make a canvas cot, and this is very light and easy to carry about. Another good cot is a basket one. It is better to have the cot on the ground, otherwise the papoose may easily fall out; the cot can be blown over, and there would in each case probably be disastrous results. Avoid any kind of curtains, frills or padding on the cot; they are dust and germ collectors. Let the sun shine on the papoose, let it feel the cool wind on its cheeks; we want and *must* have healthy children, otherwise we ourselves seal our doom.

In the winter time it is still possible for the papoose to sleep out. We don't want hot-house plants; they are always delicate. Shelters should be erected in the garden—one with sliding sides or one on a revolving stand is the best. With either of those shelters it is always possible to avoid the cutting winter wind by turning the shelter round or closing the side from which the wind is blowing.

In this way the baby will get all the fresh air possible, and will grow strong and healthy.

Do not coddle the child, you make it weak. Let the child live through its Primitive life while it is young, for every child to some extent passes through the phases which humanity has gone through in its centuries upon Earth.

Let it live and play in Nature's playground, which is its birthright. Deprive it not of life.

As soon as the papoose is able to walk the training of the child develops. If the papoose is a boy training leads up to the time when he shall be old enough to go through a Primitive Tribal Training with other boys (see *The Great*

War Brings it Home, by John Hargrave, in which such a training is outlined and suggested).

If the papoose is a girl, she will prepare for her future Camp Fire Training in a Tribe.

The following is a suggestion for the Camp Fire Training of the girl papoose.

LOG V

THE WONDER AGE

I will make you brooches, and toys for your delight
Of bird-song at morning and star-shine at night,
I will make a palace fit for you and me
Of green days in forests and blue days at sea.

I will make a kitchen, and you shall keep your room,
Where white flows the river and bright blows the broom,
And you shall wash your linen and keep your body white
In rainfall at morning and dewfall at night.

And this shall be for music when no one else is near,
The fine song for singing, the rare song to hear !
That only I remember, that only you admire,
Of the broad road that stretches and the roadside fire.

R. L. S.

THE Wonder Age begins when the papoose starts to take notice of all around it. She will ask hundreds of questions. Let your answers to these be suited to the child's intelligence. Do not give explanations which the young mind cannot possibly understand, or, on the other hand, untruthful ones, which, sooner or later, as the mind develops, will be found to be false.

The child may ask "What is that?" pointing to a Star. Explain simply and clearly that a Star is similar to our Sun, only that it is further away, and call her attention to the fact that trees a long way off look quite small though they may be as large as those close to. Do not attempt to confuse her with an elaborate explanation of the Solar System. On the other hand, avoid telling her that it is a "diamond" in the sky, or any other nonsense.

In this way you will build up a clear thinking mind. In so many cases as the papoose grows older she has to unlearn so many things which were told her in her childhood

as facts. This is the time to imprint upon the young mind the Wonder of it All. Show her everything, let the little one be filled with the beauty of life, the happiness and the joy of life in the open.

The Clothes of the girl papoose should be made picturesque. For example, little loose smocks with embroidered symbols; anything bright pleases the child. Stimulate this desire for beauty, guide it in the right direction.

Stories are always a great delight in the Wonder Age. The old, old fairy stories should be told over and over again. The papoose never wearies of listening to the same stories, and often says "'gain," after hearing a story many times. The papoose likes stories about other children of its own age, fairy tales and nature stories. She understands the feelings of others of her own age, and fairies, gnomes, etc., are to her only like other children, for at this age it has been said "Nothing is a miracle or everything is a miracle."

The young papoose seems to sympathise much more with the joys and sorrows of animals than with those of men and women, for the feelings of the animal are more nearly its own.

The story has much educational value, and much can be taught by this means. The mental and physical development must go together, for the health of the body depends upon the health of the mind and vice versa. It is wrong either to "cram" the mind and neglect the physical development or to develop the body without cultivating the mind. As far as possible, the physical development of the papoose should be the same as if it were living in Primitive times. Running, walking, swimming, and jumping are the *natural* exercises of mankind, and they will develop the body *naturally*.

It is a perfect body in the animal sense that we want, not one in which certain muscles are over developed, but the supple body, perfectly poised, and moving rhythmically and in perfect harmony. The child should from its earliest childhood be taught that its first and most important duty is to keep its body clean and in perfect condition. The perfect body is the most beautiful of Nature's structures.

The papoose should be taught this, and must never look upon the body as something to be ashamed of. Clothes are for warmth and picturesqueness, and *not to hide the body*.

In training the papoose it is well to lead her ideas up carefully and naturally to the time when you will have to answer the question, "Mother, how did I come into the world?" If from its earliest childhood the papoose is taught its lessons from the book of Nature she will have acquired a certain amount of knowledge which will lighten the task, for to many parents it is a dreaded question. The papoose will certainly have learnt something of the reproduction of flowers, and it will seem quite natural that much the same rules apply to mankind and the animal kingdom. When told the wonderful truth, it will not come as a shock to the young papoose, as it does to so many when they have been kept in the dark for too long. To the young child it will be another of Nature's beautiful and wonderful ways, of which she has been gradually learning more and more.

Teach the papoose, then, from Nature; in Nature you will find it a tremendous help in explaining her relation to her Mother and Father, and how through their love she was brought into the world. By continuing to train the papoose in Nature's ways the true Camp Fire Girl will evolve. She will have had the Camp Fire Training from her birth, and when she becomes a member of a Tribe it will be the *natural* evolution of her previous training by her Mother.

LOG VI

THE FAREWELL POW-WOW

Let the magic of the Camp Fire
Burn in your hearts for ever
That you may keep its Law.

THE flame leaps up !

Before the Council Fire I make my Farewell Pow-wow to you. The outline of the training given here is but a skeleton. It is for those who take up the training to build upon it and fill in the details.

There is plenty of room for originality, ideas, and individuality. Here are no hard and fast rules, no red tape to entangle the unfortunate victims who are doing their best to build up a healthy race. As long as you understand the underlying philosophy, the inner meaning—the “method in our madness”—all is well.

I ask all those who are interested and want to know more of the training to write to me, and please enclose stamped addressed envelope. When possible, I will come and speak to those who are about to start a new Tribe. So shall we become a strong and ever-growing body.

The one great cry now-a-days is “After the War”—yes, after the War. Are we to fall back into the old rut of extreme poverty on the one hand, which breeds half-starved mortals, living in dirt, and adding daily to the already great army of the unfit, and, on the other hand, the rich, who surround themselves with all the so-called luxuries that money can provide, who become weak through their own over-comfortable mode of living, who also breed weak individuals, or none at all !

Are we to go back to this ?

There is never any going back. The Law of Nature,

Evolution, is for ever going forward either towards a new off-shoot of mankind or towards national decay.

This is the time to rid ourselves for ever from these two extremes. By training the young, by giving them high ideals and an education on a sound basis we shall finally succeed.

Surely life is a great game?—and if it is, why not play the game? So many have forgotten how to play, they do not know the rules of the game—to many it is a lost art.

Nevertheless, *there are the few*—the few who play the Great Game; who suck the marrow from the dry bone of commercialism and industrialism, who realise that money is not all, that the essentials of Life cannot be *bought*, that it is not worth while to grind away their bodies and souls for money; for when they get it, it is of no use—they are too weary and worn out to enjoy life.

There are the few who hear the call—the call of Nature and the Great Outdoor Life—they play the game, and it is good.

The object of this little book is to show that these things can be done, and, indeed, must be done, if the womanhood of the Empire is to rebuild our manhood upon a more hardy and Spartan System, if we are not to fall once more into the rut of pre-war days.

As Donald Hankey says: “Much depends on the women of England. If they carefully guard the ancient ruts against our return, and if their gentle fingers press us back into them, we shall acquiesce; but if at this hour of crisis they too have seen a wider vision of natural unity, and learnt a more catholic charity, the future is indeed with hope.”

All these suggestions are practical; they are not castles in the air, they are based upon the primitive natural life—which is the only real life.

This is the call—not so much to the grown-up world, which has already formed its mode of life—but to the girls of Great Britain. It is the call to *you*, the girls of to-day, to join in the rapidly spreading reconstruction of our national life by means of the Outdoor Camp Fire Training.

This is not an organisation ; it is a bigger thing than that. It is an appeal to your *natural instinct* to get out of the net of convention and blaze your own Trail close to Nature.

If you do not hear the call, if you do not feel the desire, if to you the idea is meaningless, *you have lost your natural instinct.*

We of the Camp Fire Trail face life as primitive men faced it—not because we are “cranks” or for the sake of showing off—but in order that we may realise the Great Game of Life, by playing it to the full.

Pluck up courage, regain your natural instinct—get out into the open, for, *unless you do*, you are doomed to live with the others, boxed up, and for ever tied down by convention.

Whoso departs from Nature departs from life itself, and the end is *death* by stagnation, and disease of body, mind and spirit. “If a plant cannot live according to Nature it dies ; and so a man” (*Thoreau*).

If you hear the call, rise up now and live the Outdoor Life whenever the opportunity offers.

There is no excuse—it can be done, it has been done, it is being done.

And you ? Where are you ?

Are you tied for ever to the wheel of convention ?

Break away !

Life has more to offer you ; break away before it is too late, for the time comes when you may not be able. For to die only to discover that you have never really lived is the fate of those who are deformed by an *unnatural* existence.

This is for *you*—you who work in the towns and cities, you who live too comfortably in drawing-rooms and hot-houses, you who “swat” for ever in the schoolroom and lecture hall.

Take heed—consider what Trail you follow—look around for the sign, lest you too fall a victim, and slide back into the old rut which is slowly but steadily rotting the Race—lest you find you have no part in the New Way of Life which is even now rapidly evolving.

Round the Camp Fire, we train ourselves for the future—the building of the New Race.

Do you follow this Trail ?

Then be seated in the ever widening circle round the Camp Fire—there is room for all who know the Law and keep the Code of Honour.

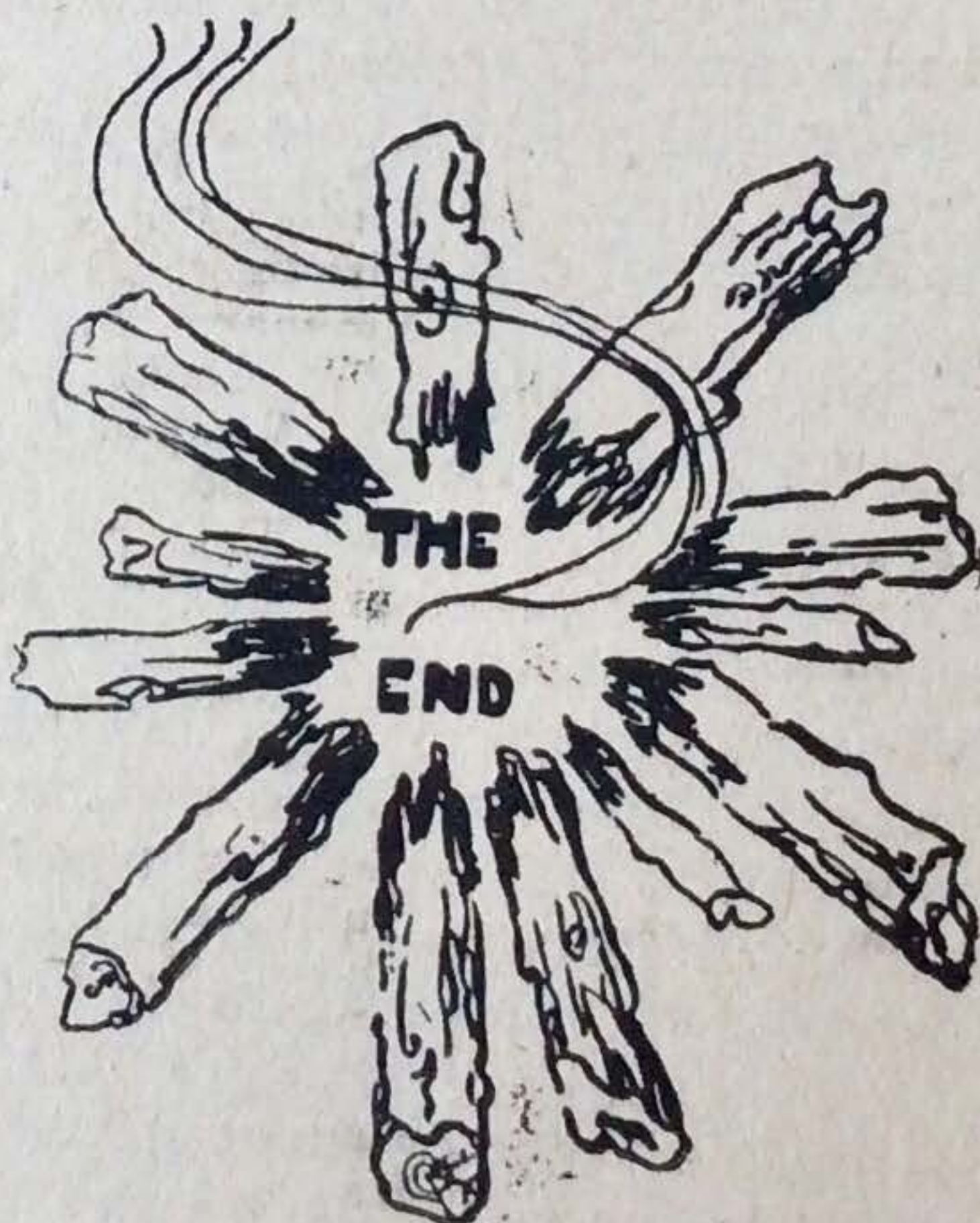
The flame dies down—but the embers glow for ever.

Grasp the fiery brand—and it shall blaze again—keep it burning ! Pass it on ! Pass it on ! This is the Sign—this is the Symbol !—the Symbol of the gathering of the Camp Fire Clans.

I have spoken !

Under the wide and starry sky
Dig the grave and let me lie.
Glad did I live, and gladly die,
And I lay me down with a will.

R. L. S.



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